The Department of Public Instruction, Bombay.

कीर्तिकौमुदी ।

KÎRTIKAUMUDÎ;

A LIFE OF VASTUPÂLA, A MINISTER,

OF

LAVAṆAPRASÂDA & VÎRADHAVALA VÁGHELÂS.

COMPOSED BY

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मातापितृभ्यो नमः ।
सर्वेभ्यो गुरुभ्यो नमो नमः ।

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INTRODUCTION.

Kîrtikaumudî, like *Vikramânkadevacharita* and *Śrîharshacharita*, is a panegyric written by a poet on his patron. In this instance the patron is not a king, but the minister of a king. In order to interest the reader in the poem, it is enough to mention that it was the hero of this panegyric and his brother who erected the justly famed *Jaina* temples on Mount Abu. If a sentimental traveller, while winding his way to the temples through the mountain, is held enchanted by the huge rocks sending into the skies their fantastic summits; if the thick forest, enriched by the fragrant *Champâ*, the shady *Jambu* loaded with luscious fruit, the tall *Pângârâ* covered with a dazzling blossom, the delicious jasmine and the delicate *śirîsha*, and made sonorous by endless varieties of the notes of birds charms the senses; if majestic nature subdues his heart by pleasing grandeur on the way; on entering these lovely edifices he is compelled to admit that art, Nature's daughter, has charms which are her own. No better description of these triumphs of art can be conceived than the following:—

"The principal feature in each is the usual octagonal dome, forming a vestibule to the adytum, wherein the objects of worship are enshrined, and around which is a columned peristyle, roofed with numerous domes. The whole edifice is of white marble, and the sculptured ornaments with which every part of the surface is covered, are so finely chiselled, as to suggest the idea that they have been moulded of wax, the semi-transparent edges almost realizing, by their hardly perceptible thickness, the mathematician's definition of a line. The pendant which hangs from the centre of the dome of the temple of Tejpal is particularly remarkable, and rivets the attention of every visitor. As Colonel Tod justly remarks, 'the delineation of it defies the pen, and would tax to the utmost the pencil of the most patient artist;' and he is secure in asserting that no ornament of the most florid style of Gothic architecture can be compared with it in richness. 'It appears like a cluster of the half-disclosed lotus, whose cups are so thin, so transparent, and so accurately wrought, that it fixes the eye in admiration.' The sculpture of these temples does not, however, confine itself to the representation of inanimate natural objects, it exercises itself also upon the scenes of domestic life, the labours of navigation and commerce, and the struggles of the battle-field; and it may be safely asserted that the student of antiquities, who should devote sufficient attention to these bas-reliefs, would be amply repaid by a large increase of knowledge regarding many interesting points in the manners and customs of mediæval India."—Forbes' *Rasmala*.

The present account of those great men, to whose liberality India is indebted for these artistic structures, is further interesting as being a contemporary record. Indeed, if commemoration of events of the time had been the author's aim more than showing his own skill in devising new modes of adulation and winning for his work the name of a Mahâkâvya, the purposes of antiquarian inquiry would have been better served. As it is, the poem throws some light on the obscure period when the *Aṇahillavâḍâ* house was superseded by the *Dhavalakkaka* house. But before making an analysis of the facts contained in the poem, it will be well to note what is known of the author and make some estimate of the merits of his writings.

II.

The name of the author is *Someśvaradeva*. It is mentioned at the end of each canto and also in the body of the poem. At the end of each canto it is mentioned that the poet was the family-priest of the king of the *Gûrjaras*. In the beginning of the poem the poet says,* "*Śrî Someśvaradeva* delineates the character of *Vastupâla*, seeing that that minister's devotion to himself (*Someśvara*, the author) is extreme, that his (the minister's)family is illustrious, his personal appearance splendid, his conduct excellent, his charity accompanied by courtesy, his elevated position such as humbles his foes, his talents such as defy those of *Bṛihaspati*, his mercy such as crushes all germ of fear, his fame an ornament of the earth, his administration regulated by justice." He further declares, in his own way, that it was genuine admiration of his hero that prompted the poem. He says, "in consequence of the excessive joy at finding a treasure of rubies in the excellent qualifications of the great minister, the muse of *Śrî Someśvara* is impatient to sing." Further on† the poet mentions that he was the priest of *Lavaṇaprasâda* of *Dhavalakkaka*, a prince descended from one of the kings of *Aṇahillapura*.

I have met with several inscriptions composed by *Someśvara*: two in the temple on Mount Abu, built by *Vastupâla's* brother, are given in the Appendix. These are dated 1297 *Samvat* or 1241 A.D. There is a third at *Dabhoi*, in the territory of His Highness the *Gâyakvâḍa*, on one side of the gate called *Hirâ Bhâgoḷa*. Greater part of it has become illegible. The stone on which it is inscribed is broken, and many

* Page 5, Sts. 45 to 48.

† Page 16, St. 84.

lines are altogether effaced. It contains several verses found in the *Kirtikaumudî* and in one of the inscriptions on Mount Abu. The line in which the author's name is mentioned runs thus :—

प्रशस्तिमेतां - - - - - शसंभूतभूपालपुरोहितेन्द्रः ।
चकार सोमेश्वरदेवनामा यामार्धनिष्पन्नमहाप्रबन्धः ॥

It is dated 1311 *Samvat* (1255 A.D.) *Jyeshṭha sudi Budha Dine.* Wednesday the ...... day of the moonlight fortnight of *Jyeshṭha*. The inscriptions in *Vastupâla's* temple on the *Śatruñjaya* hill are the composition of this poet. I have not seen them, but from the photographs which Dr. Bühler kindly showed to me, I find they are dated 1288 *Samvat* (1232 A.D.), the 10th day of the dark fortnight of *Phâlguna*.

From this evidence it is clear that *Someśvara* was the family-priest of *Bhîmadeva* of *Aṇahillavâḍâ Paṭṭaṇa* and of *Lavaṇaprasâda* of Dholka; and that he was patronised by the two Jaina ministers, *Vastupâla* and *Tejahpâla*, whom he entertained by his witty poems and panegyrics. The **Chaturvinśati prabandha* of *Râjaśekhara* contains several anecdotes regarding *Someśvara* and his patrons, the two ministers. It appears from one of the *Prabandhas* that there was great jealousy between *Someśvara* and the *Jaina Paṇḍitas* of his time. One of these *Harihara*† came to the court of *Vîradhavala*. By his wit and learning he gained the favour of the king as well as of the minister *Vastupâla*. This roused the jealousy of *Someśvara*, who never attended the court when *Harihara* was present. But once the king sent for *Someśvara*, and asked him to read before *Harihara* a poem consisting of one hundred and eight verses which he (*Someśvara*) had composed, for being inscribed on a tablet in a new temple of *Vira Nârâyaṇa*, built by the king. *Harihara* heard the verses, and said they were good—he knew them. The king looked surprised, but *Harihara* immediately recited them word for word. *Someśvara* was overwhelmed with shame. When all left the court, he went to *Vastupâla*, and assured him that the poem was really his own composition, and asked him how he could free himself from the unmerited disgrace. *Vastupâla* advised him to seek the friendship of *Harihara*. *Someśvara* was obliged to listen to the advice, and when he was thus humbled, *Harihara* one day went to the king's court and related how he had acquired by certain austerities the power of committing to memory, only by hear-

* This work was written in 1405 *Samvat*, or 1349 A.D., at the instance of *Mahaṇasimha* at *Dhilli* (Dehli?).

† He is mentioned in *Kîrtikaumudî*. See page St. 235.

ing once, any number of verses not exceeding one hundred and eight. He assured the king that the poem in question was an original composition of *Someśvara*. *Someśvara's* credit was re-established. The *Prabandha* goes on to say that *Harihara*, after some days, left the court, being disgusted with the jealousy of *Someśvara*.

It will appear from the sequel that *Someśvara's* influence at the court remained undiminished even after the accession of *Visaladeva* to the throne of *Paṭṭaṇa*, and that he was able to prove the sincerity of his love to his patron by saving him from the effects of the displeasure of that young king.

I have been told that there is a commentary on *Kâvyaprakâśa* written by *Someśvara*, and also a life of *Kumârapâla*. There is a copy of the first at Jessalmir, and one of the second in the celebrated *Bhâṇḍâra* at *Paṭṭaṇa*. I tried hard to get at this book, but to no purpose.

As to the poetical merit of the present work, I humbly think that it does show that the author possessed to a certain extent 'the vision and the faculty divine.' It must be admitted that his taste was affected by the corrupt tendency of his age. His work is full of play upon words and all varieties of alliteration. But he employs these generally whenever he is writing on worn out and exhausted topics. Whenever he has got anything new to say, and he frequently has it, his expression is fappy and full of feeling. The dream of *Vîradhavala*, containing the wail of the guardian deity of the kingdom of Gujerat for her past glory, is a splendid composition. It is translated into English by Dr. Bühler.—(See Indian Artiquary, page 189, volume VI., Part LXIX.) The descriptions of the morning and evening and of the seasons are also remarkable. Some of the reflexions on moral and political subjects are extremely well conceived. In describing the disinterestedness of his hero, he says, he (the minister) was not only free from the desire of appropriating the wealth of the people, but was even above the temptation of praise. Many an administrator, even at the present day, may well study the precept contained in this. In one place he expresses his wonder at the bewilderment of man who neglects his duty, though the inner soul bears direct testimony to its paramount claim by rejoicing when it is fulfilled. This is another mode of expressing the doctrine that conscience is the final ethical sanction or standard. His style is generally clear and felicitous, and—barring the puns—the writing may be regarded as one of good taste. One accustomed to read *Sanskṛita* poetry may not regard an hour or two spent in reading it as ill spent.

III.

For those scholars who do not read Sanskṛita I propose to give a short abstract of the contents of this poem. It opens with an invocation of the blessing of *Vishṇu*, *Śiva* and *Pârvatî*, and *Śiva* and *Vishṇu* in incorporate forms, and, lastly, *Sarasvatî*, the goddess of learning. Then, after making his obeisance to poets in general, the poet goes on to mention in particular *Vâlmîki*, *Vyâsa*, *Kâlidâsa*, *Mâgha*, *Bhâravi* and *Bâṇa*, paying some graceful compliment to each. Then follow more modern and less generally known authors. They are *Dhanapâla*, *Bihlaṇa*, *Hemasûri*, *Nîlakaṇṭha*, *Prahlâdanadeva*, *Narachandra*, *Vijayasimha*, *Subhaṭa*, *Harihara*, *Yaśovîra* and *Vastupâla*. Next, a few verses are devoted to the praise of good men and to the deprecation of wicked men. Then the poet mentions that it was his sincere admiration of the virtues of *Vastupâla* and the kindness which that minister always showed to him, which prompted him to write the poem. Thus finishing his introduction, the poet enters upon the subject of his poem. *Aṇahillapura* is described as a large city protected by a fortification. It has extensive gardens. The palaces in it are large, and the bright terraces seem as if they were all silver. On all sides are heard *vedas* repeated, joyful songs sung and praises chanted by bards. There is a large temple of *Mahâdeva* in it. The population is not exclusively *Jaina*, for, sacrificial smoke is described as going up to heaven. The river *Sarasvatî* runs by its side. The women in the city are beautiful, and adorn their persons with rich ornaments. The dust raised by prancing horses is put down by the rut flowing from the temples of elephants. The palaces are lofty like mountains, and their tops are adorned by flags. Beautiful women attract the hearts of young men; yet no irregularity follows, as the administration of justice is perfect. Near the town there is a large lake surrounded on all sides by temples, and having on one side a triumphal column of enormous height.*

In giving an account of *Aṇahillapura* kings, the poet does not begin with *Vanarâja*, but begins with the accession of *Mûlarâja* to the throne. The sovereignty of Gujerat is described as having offered herself of her free choice to *Mûlarâja*. This means, I suppose, that he was not the direct heir to the throne, but came by it through the influence of some leading men from the state. Of his exploits, his

* The triumphal column is now gone. One can still see the site of the lake. The basin is all filled up, but the limits are visible. It seems it extended over several miles, and presumably was used for agricultural and gardening purposes.

defeat of the *Lâṭas* under the command of their general *Bârapa* and the seizure of his elephants and his fight with *Laksha*, called *Lâkha Phulâṇi*, are mentioned.*

His successor was *Châmuṇḍarâja*.† His son, *Vallabharâja*,‡ succeeded him. He was so brave that he won for himself the name of *Jagatkampana*. The next king was his brother *Durlabharâja*,§ whose hand never fell on the wives of other people, and never on the wealth of *Brâhmaṇas*. His successor was *Bhîmarâja*,‖ his nephew, who always kept an efficient check on the king of *Mâḷvâ*, but who spared his life though he had fallen into his hands. The crown descended after him to *Karṇa*,¶ whose fame reached far. His son was the well-known *Jayasiṁha*,** who subdued all kings. He defeated, in a battle, *Khengâra* of *Soreth*, whose bravery knew no bounds. He reduced to subjection the king of Sindh.†† He conquered and again restored the kingdom of *Arṇorâja*. The king of *Śâkambharî* saw that the enemies of *Jayasiṁha* atoned for their enmity with him with their lives and yielded to his power. He defeated the *Paramâra* king and took *Narawarman*, the king of *Dhârâ*, a prisoner, and took possession of his city. The king of *Mahobaka*,‡‡ taking a lesson from the fate of *Dhârâ*, presented him with sums of money under the colour of his being a guest. His conquests extended in all directions. The *Gouḍa* country, celebrated for ghee, fell into his hands. He conquered *Barbbara*, the chief of Demons, and got the name of *Śiddharâja*.§§ His successor was *Kumârapâla*.‖‖ His valour was as great as his accomplishments. He is described as relinquishing the wealth of the deceased, by which, very probably, is meant that he extended the right of succession to more indirect descendants than was allowed by the law then prevalent. Among the kings whom he conquered were the *Jâṅgala* king, and the kings *Ballâla* and *Mallikârjuna* of Mâḷva and the Concan. The fact of his having yielded to the influence of Jainism is described by the poet as his having made a vow, at the request of kings and beasts of the forest, not

* Vichârasreṇi of Merutuṅga assigns to the accession of *Mûlarâja* the date 1017 *samvat*.

† This name is omitted in *Vichârasreṇi*.

‡ 1052. § 1066. ‖ 1078. ¶ 1120. ** 1150.

†† I am not sure सिन्धुपति means the king of Sindh; it may be a proper name.

‡‡ Madanavarma. §§ Those that keep in subjection evil spirits are called *Siddhas*.

‖‖ 1199. *Vichârasreṇi* says that at the end of the reign of *Jayasiṁha* (*Kartiksudi tritîyâ*) there was an interregnum of 3 days. *Kumârapala* is described as the grandson of *Bhimadeva* through the male line.

to take any life. His successor* was *Ajayapâla.* He forcibly wrested from the *Jaṅgala* king, as a punishment, a gold *Maṇḍapikâ*† and his furious elephants. His return to *Hindu Orthodoxy* is described as his having given to *Brâhmaṇas* the earth after he purified it by his weapons. He is described as daily marrying wives, daily giving gifts, and daily punishing kings. His son was *Mûlarâja,*‡ who scattered the forces of the king of the *Turushkas.*§ He was succeeded by his brother *Bhîma.*‖ The kingdom of this simple king was divided amongst themselves, by his ministers and dependent kings. *Arṇorâja,* a scion of another branch of the *Choulukya*¶ family, resented this act of spoliation, and began to establish the sovereignty of his house again. He fought bravely all his life, and was killed in his attempt at re-organising the kingdom which was broken up. His son, *Lavaṇaprasâda,* is described by the poet as being his (poet's) contemporary. He conquered the king of *Naḍula.* The king of *Dhârâ* came to invade his dominions, but, finding him firm in his opposition, retraced his steps. *Siṅghana,* the king of the southern country, whose army was numerous but personal valour limited, avoided hostility with him, as his personal valour was great, though his army was small. His son, *Vîradhavala,* was equal to him in valour, and risked his life in battles most freely. One night *Lavaṇaprasâda* saw a strange dream, in which he saw that the guardian deity of the kingdom of *Paṭṭaṇa* came and threw a garland around his neck. The king immediately sent for his son and his religious preceptor, the poet, and asked the latter what the dream meant. He explained to him that it was an offer made to him by providence of the sovereignty of *Gujerat,* and that he should immedialely set about to establish his sovereignty over the country, which was at that time divided by powerful men among themselves. As a preliminary step to this, the king proposed to appoint some able minister to govern the country he had conquered. No sooner did this idea suggest itself to the king than he thought of the two able brothers, *Vastupâla* and *Tejahpâla.* They were sent for immediately, and, when they came, he explained to them

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* 1232, *Dvâdaśi Phâlguna sudi.* An interregnum of 30 months and 7 days after the death of *Kumârapâla.*

† Probably what is now called *Ambâri.*

‡ 1234. *Chaitrâ Sudi Chaturthî.*

§ Mahomedans.

‖ 1236.

¶ *Arṇorâja* was the son of the sister of the mother of *Kumârapâla.* This line is called *Waghela* or *Vyâghrapalli* line.

how he wanted to re-establish the decaying power of *Pattana*. He extolled their honesty and their abilities, and told them that a conqueror could never get peace of mind unless there be at the helm of administration really able and trustworthy men. He congratulated himself on having found two such able ministers, and pressed them to take up the responsible duties. *Vastupâla* then humbly expressed his joy at having been so fortunate as to be held in such high estimation by the king. He ventured, however, to state that hard times had come, when bad counsellors led proud kings by dangerous ways, till both came to grief. Further, he stated that if the king would promise to be just and to control his passions, and not to lend his ear to the insinuations of wicked persons—if he would promise to rescue the kingdom from the oppression of the wicked—then he would cheerfully obey his command. If he had other views in his mind, the proud minister said, he would bid him farewell. The king heard these words of the celebrated statesman, and put into his hands the minister's seal.* The minister, having taken charge of his duties, went to *Stambhatîrtha*, modern *Khambâyat*, pronounced by Europeans as *Cambay*. He redressed many of the wrongs committed by previous governors. During his administration low people gave up earning money by base means; the wicked turned pale; the righteous prospered. All honestly carried on their businesses in security. He put an end to piracy and stopped by constructing platforms, the promiscuous mingling† of all castes in shops where whey of curds was sold. He was liberal in his gifts. Even those who had been long dead came under his obligation, because he repaired the public works left behind by them. He planted groves of trees, sunk wells, and made public parks, dug tanks, built a city, and erected innumerable other works of public utility. He made no difference of caste or creed, but treated all subjects equally. While peace was thus reigning all over the kingdom, *Singhana*, the king of the *Dekkan*, having heard of the prosperity of Gujerat, ordered his army to make a depredatory excursion into the province. The whole of the population was seized by consternation. The king's army, though small, was strong, and the father and the son, *Lâvanaprasâda* and *Vîradhavala*, dauntlessly went forth and met the enemy when he had advanced as far as *Bhrigukatchha* (*Bharucha* or *Broach*.)

* It appears from one of the *Prabandhas* that *Tejahpâla* remained at the court, and *Vastupâla* went to *Khambâyat* as a governor.

† This is the meaning I attach to स्पृष्टास्पृष्टनिषेधाय विधायावधिवेदिकाम् । पुरेस्मिन्वारितस्तेन तक्रविक्रयविप्लवः ॥

While these two warriors were thus engaged, four kings from Marwad seized the opportunity and advanced against them. Indeed, the condition of the father and the son was critical; with a powerful invader in the front, and a combination of four hostile kings in the rear, any other prince would have lost courage. To add to the embarassment of the position, the kings of *Godraha* and *Lâṭa* allied themselves with the Marwad kings and seceded from the camp, and left these two to themselves. But *Vîradhavala* and *Lavaṇaprasâda* were equal to the occasion. They pursued with great vigour, at first, the army of the *Yadus*, but, when harassed in the rear by the combined kings, they turned their forces against them. The southern army was so completely broken that it had not the courage to make any diversion again on the rear. While the king was thus engaged in a destructive war, *Śankha*, the son of *Sindhurâja*, sent an emissary to the minister, *Vastupâla*. He extolled the bravery of *Śankha* as shown in his contest with *Yâdavas* though unfortunately *Śankha* was taken prisoner in the contest. Further, he stated that the town of *Stambhapura* was, by right of descent, his, as his ancestors had formerly held it. He also held out to him the hope of being made a governor of the town if he surrendered it to *Śankha*, and he ended by threatening him with an instant expedition. Though *Vastupâla's* feelings of hope, fear and justice were thus appealed to, he remained firm. He refused to surrender the town, and pleaded his king's right of conquest against the hereditary title of *Śankha*, and distinctly told him that he was quite ready to take the field if *Śankha* should have the audacity to declare war.

This defiance of *Vastupâla* swelled the tide of *Śankha's* anger, and he at once advanced to the side of a tank called *Vaṭakupa* (*Vaḍkuvo*). The minister defended with great bravery the town which he occupied. After some time the minister attacked the position of *Śankha*, though his army was numerous. When the battle commenced, *Bhuvanapâla* of the *Gula* family, on the side of the minister, assailed *Śankha*, who was also called *Sangrâmasimha*, but was himself attacked by *Sâmanta*, an ally of *Śankha*. The two fought desperately. *Bhuvanapâla* slew *Sâmanta*, and proceeded against *Śankha*. *Śankha* cut off his head in a single fight. This sharpened the edge of the minister's anger. The fight now became general, and several warriors were killed on each side. At last *Śankha*, finding the minister invulnerable, withdrew his shattered forces, and retired from the field. The minister led back his successful army, receiving congratulations of his subjects on the way. *Lâvaṇyaprasâda* too, with his valiant son, returned to his capital,

having repelled the southern invader on one side, and the combined forces of neighbouring princes on the other.

In honour of this victory the citizens held a great festival, to witness which, and to make his obeisance to the goddess called *Ekallavîrâ*, whose shrine was outside the town, the minister passed the principal street in the town. The minister worshipped the goddess according to the proper ceremonies, and prayed to the goddess that she might always bless by her presence his own heart and his king's arm.

The poet now proceeds to describe the sufferings and pleasures of the hot season, and the way in which the minister passed it—a noticeable fact, in which connexion is that a great part of the minister's leisure was spent in the company of literary men, among whom probably the author held a prominent position. His gifts to these men are described as having been princely, and more than an adequate return for the pleasure which the men afforded to him. The poet next proceeds to describe the evening and moonlight. He employs the most fanciful conceits in describing the pleasures of the citizens. Wine seems to have played a prominent part in helping the cause of Love. Giving for some time considerable freedom to his amorous muse, the poet winds up his account of revelry by a grand conceit describing the approach of dawn. As if to atone for the revelry of the previous canto, and by way of preparing the reader for his hero's pilgrimages, the poet introduces in the eighth canto a series of moral reflexions, which are very neatly and elegantly expressed. The canto concludes with a beautiful description of the beauties of autumn. The ninth and last canto is devoted to the description of the minister's visits to the holy shrines held in reverence by *Śrâwakas*. One must keep before his mind's eye through how many different principalities of contending princes pilgrims had to pass, and how provinces were infested with marauding tribes, in order to be able to realize the importance which the poet attaches to the minister's having taken out with him a numerous band of fellow-pilgrims. In one of the *Prabandhas* the minister's retinue is described to have consisted of 4,500 carts, 700 palanquins, 700 carriages, 1,800 camels, 2,900 *Śrîkarana*,*(?) 12,100 *Śvetâmbaras*, 1,100 *Digambaras*, 450 Jain singers, 3,300 bards. The author seems to have taken up for description only two or three holy places visited by the minister. After mentioning generally that he made rich gifts to all shrines that he came across in his way, and made repairs and additions to temples, wells, &c., where they were necessary, the poet proceeds to mention that he visited the shrine on

* May it mean a clerk?

the mountain of *Śatrunjaya.* He commemorated his visit to the holy mountain by building two temples—one for *Neminâtha*, and another for *Pârśvanâtha.* In the hall of this temple were placed the images of his ancestors and friends, and equestrian statues of himself and his brothers. From *Śatrunjaya* the minister proceeded to the mountain *Raivataka*, where he offered the best incenses to the shrine of *Neminâtha* ; and having lived here for many days, he went to *Prabhâsa Paṭṭaṇa*, and then worshipped *Śiva*, known by the name of *Somanâtha.* He took leave of the shrine of the great *Jina* at this place, and returned to his own city (*Paṭṭaṇa*). When he arrived there, he first paid his respects to his king, and then went to his own house. Having thus completed his pilgrimage, he duly honoured the men who had accompanied him on his pilgrimage, and sent them to their own places.

Here the poet's narration ends. It seems strange that the poet should have omitted to mention the famous temples on mount *Abu.* It cannot be said that the Abu temples were built later, that is, after the date of the poem ; for the inscriptions in the temples on *Śatrunjaya* bear the date 1288, *Samvat,* while those in the Abu temples are dated 1287 of the same era. The *Praśasti* on these temples is composed by the author of this poem, and therefore the omission of the mention of the famous work from this panegyric seems the more strange. The only explanation that suggests itself to me is that the poet could make room for the description of one temple only, and he chose the *Śatrunjaya* temple, because the one on Mount Abu was built in the name of the wife and son of *Tejahpâla*, and may, in one sense, be regarded as a special work of *Tejahpâla.* It appears that *Someśvara*, though a friend of both the brothers, was a special favourite of *Vastupâla.* That is the only reason I can assign for no mention of the Abu temple being made in this poem.

IV.

Thus the poet leaves off his narration while the minister was at the highest point of his glory. It appears from other narrations that the prosperity of this minister declined towards the end of his life. During the life of *Vîradhavala* his influence was undiminished. *Vîradhavala* had two sons—*Vîrama* and *Vîsala.* *Vîrama* was not a well-behaved prince, and therefore this minister wished that the crown should descend to *Vîsala* ; and notwithstanding some hesitation on the part of the old king, *Vastupâla* used his influence in helping *Vîsala* to the throne. According to the statement of one of the annalists, *Vastupâla* was so

opposed to the succession of *Vîrama*, and *Vîradhavala* so oscillating, that when one night *Vastupâla* succeeded in obtaining from him a promise in favour of *Vîsala*, who was then at *Dholka*, he brought him from there to *Paṭṭaṇa*, before morning, on a fast camel, and having got him coronated early in the morning, administered to the old king a cup as a medicine, which terminated his life, and thus put the matter of succession beyond question. Another narration says that *Vîsala* was sent for after *Vîradhavala* had died, and till he came *Vastupâla* kept *Vîrama* at a distance by force of arms. *Vîrama* went for help to *Jâbâlipura* where his father-in-law ruled; but, at the instance of *Vastupâla*, was killed there. The narration says that *Vîrama* was regarded with such fear and hatred by the minister, because he (*Vîrama*) was an implacable enemy of the *Jainas*, and favoured the *Nâgara* party at the court. If such was the case, *Vastupâla* would seem to have chosen only the less of two evils. For after the succession of *Vîsala*, too, *Vastupâla's* influence visibly declined; another minister, a Nâgar Brahman, named *Nâgada*, was appointed, and *Vastupâla*, who, according to a stipulation which he had made when he accepted the ministership, was allowed to keep all the property which he possessed when he entered on his duties, retired into privacy. One of the *Prabandhas* says that it was *Someśvara*, the author of *Kirtikaumudî*, who saved *Vastupâla* from being tried by an ordeal for peculation. While *Siṁha*, a maternal uncle of *Vîsaladeva*, was passing on horseback by a Jain monastery, a servant threw down, from one of the upper floors of the building, a quantity of sweepings which fell upon the head of *Siṁha*. Dismounting from his horse and entering into the building, he struck the servant on his back with his long whip and went home. When the minister heard of this, he called together his men, and asked if there was any among them who would avenge the wrong. One *Bhuvanapâla* stepped forward, and promised to do so even at the cost of his life. The minister told him to cut off the right hand of *Siṁha* and bring it to him. The daring Rajput undertook to do it, and going near *Siṁha*, under the pretence of delivering a message from *Vastupâla*, cut off his hand and carried it to *Vastupâla*, who ordered the same to be hung up at the top of his house. The minister foreseeing trouble, put his house in a state of defence, and called upon those to withdraw who wished to save their lives. None left the house. *Siṁha*, who belonged to the *Jeṭhuyâ* family, called all his relatives and friends together, and set out to wreak vengeance upon *Vastupâla*. When on their way the party came to the palace, one of the elderly men went to the king and told him what had happened.

The king thought *Vastupâla* would never do such a thing unless he had sufficient reason, and promised to inquire into the affair himself. He asked *Someśvara* how the minister could do such a thing. *Someśvara* offered to go and speak to *Vastupâla*. The king consented. *Someśvara* called upon *Vastupâla*, and explained to him how his rash act had roused all the *Jeṭhâyus*. *Vastupâla* said he was prepared for the worst, and did not care for his life. *Someśvara* returned to the palace, and told *Vîsaladeva* that *Vastupâla* was prepared to die in defending himself. He represented to the king how it would be noble to overlook one fault of a man who had rendered such signal services to the state. He said that the minister's life was very valuable, and might be spared for some critical occasion. The king relented. He asked *Someśvara* to bring *Vastupâla* to the court. He came, but fully armed for fight. At his sight, the memory of all his obligations came to *Vîsala's* mind, and he humbly pacified his anger, behaving towards him with all the respect one would pay to his father. He strongly censured *Siṁha* for having struck a servant of the *Śrawaka* temple, and threatened to punish him severely. Soon after this, the minister had an attack of fever. In 1287 *Samvat*, when *Narachandrasûri* died, he had predicted that 1298 *Samvat* would be the minister's last year. The year had come. The minister made up his mind to go to *Śatrunjaya*. Before setting out on his last journey, he called the minister *Nágada*, and recommended the followers of the *Jaina* religion to his care. The *Brâhmaṇa* minister promised to pay all respect to *Śvetámbaras*, and told the minister not to be anxious on that account. *Vastupála* started to go to *Śatruñjaya*, but became worse on the way, and died at the village of *Ankevilia*. *Tejahpâla* and *Jayantasimha*, the son of *Vastupâla*, performed the obsequies on the *Śatruñjaya* hill, and built a temple on the spot called *Svargárohaṇaprâsâda*.

V.

The Jaina accounts of these ministers are naturally more detailed and faithful. There are some facts given therein to which a *Bráhmaṇa* admirer has naturally not given prominence. It is stated in those accounts that *Vastupâla* and his brothers were the fruit of the second marriage of their mother. The statement runs as follows :—In the city of *Paṭṭaṇa*, *Haribhadrasûri*, a *Jaina* priest, while preaching once, constantly looked at a young widow, who was exceedingly beautiful, and whose name was *Kumáradevî*. One *Asvarája* remarked this, and, after the *Puráṇa* was over, asked him the reason. He replied that

the widow was destined to be the mother of sons who would be like the sun and the moon of the *Jaina* religion ; *Aśvarâja*, on hearing this, went to the father of the widow and entered his service. In time he succeeded in ingratiating himself in the favour of the widow and her father, and married her. The prophesy was fulfilled, and he became the father of *Vastupâla* and *Tejahpâla* and several other children. According to these accounts, when *Vastupâla* and *Tejahpâla* took up the ministerial duties, they made a condition that, at the termination of their office, they should be allowed to retire with all the property they possessed at the time when they entered upon their office. The impulse which led to the building of these temples is said to have been given by *Anupamâ*, the wife of *Tejahpâla*. When the ministers found they had amassed a good deal of wealth, they began to think how they could keep it secure. Once while engaged in this deliberation, they did not notice that it was growing late, and that the time of the evening meal had nearly gone. *Anupamâ*, after sending servants to remind them several times, came to them, and making them leave their deliberation, asked them what they were thinking about. When they explained their difficulty to her, she told them that the best way to dispose of their wealth was to keep it on the top of mountains in such a way that every body could see it, but none could misappropriate it. She explained her meaning by stating that it should be devoted to the building of temples on mount *Abu*, *Śatrunjaya* and *Girinâr*. The ministers listened to her advice, and proceeded to execute the plan. The *Prabandhas* say that the work on mount *Abu* was progressing very slowly, and the ministers being dissatisfied with the men in charge, went to see the state of things for themselves. When they found it was too cold for the workmen to go and work, at the recommendation of *Anupamâ*, they ordered that each workman should have provided for him fire to warm himself with while he was working, and that ready dinner should be provided for all the operatives in the evening.

The way in which *Vastupâla* and *Tejahpâla* became possessed of funds wherewith to raise these superstructures is, by the *Jaina* chroniclers, described as follows:—When *Vastupâla* was appointed governor of *Stambhatîrtha*, he found that a Mehomedan merchant, whose name was *Syed*, did not submit to his authority. He refused to see him and pay him homage, whereupon *Vastupâla* declared hostilities with him. *Syed* called *Śankha* to his aid. *Vastupâla* defeated him in a battle, though his army was more numerous. *Syed* was apprehended—all his property was confiscated. When the victory and confiscation were

reported to *Lavaṇaprasáda*, he ordered that all valuables should be credited to the account of the state. *Vastupâla* had reported that the merchant was so rich that even the dust in his house गृहरेणु (which probably meant trifling things) was of great worth. The prince assigned the 'dust' to *Vastupâla*. Shortly after this, some of the ships of *Syed* took fire, and, it is said, a large quantity of valuable metals was reduced to रेणु dust, which, by the king's order, became the property of *Vastupâla*.

In *Vastupâla charita* of *Harshagaṇi*, it is mentioned that when they went to a place, in *Kathiavad*, called *Haḍálaka* to bury under-ground the wealth they had obtained, they found, when they dug into the earth, an immense treasure. Some say they applied this to the building of temples and other public works by the advice of their mother. Others say that while the brothers were once consulting as to what they should do with their money, they heard a *Jaina* ascetic recite the following verse :—

* कोशं विकाशय कुशेशय संश्रितालौ
प्रीतिं कुरुष्व यदयं दिवसस्तवास्ते ।
दोषोदये निबिडराजकरप्रतापे
ध्वान्तोदये तव समेष्यति कः समीपम् ॥

When they heard this verse, and revolved in their mind the double meaning it conveyed, they thought it was a providential warning expressly given to them ; and foreseeing the loss of royal favour, devoted their money to charitable purposes. It appears from the Prabandhas that *Vastupâla* associated very much with Brâhman Panditas. This brought on him the remonstrances of *Vijayasenasûri*, their father's priest, which, being strongly supported by their mother, made them turn the current of their charity more towards the *Jaina* religion.

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* The meaning of the verse is not very clear. I understand it as follows:—Oh lotus, since it is the daytime, favourable to you, open your bud and show love towards the bee that seeks your resort; at night who will come near you when it will be dark, or when the rays of the moon will inflict upon you severe pain.

Several words in this verse have a double meaning. In addition to the meaning assigned in the foregoing translation, कोश means a treasure; संश्रितालौ means on the class of protegés; दोषोदये, when an accusation is brought; निबिडराजकरप्रतापे may mean when the oppression caused by the exactions of the king is great. Consequently, the verse suggests the idea that a man should open his treasure and be kind to the poor about him while his prosperity lasts. No one will come near him when he is in difficulty and harassed by the accusations and demands made by the king.

The society of learned Hindoo Panditas is described as having affected *Vastupâla's* religious opinions to a very great extent. One of his *Jaina* biographers states that he had even put on the *Anantadoraka*.* *Vijayasenasûri*, who always used to complain of *Vastupâla's* Hindoo tendencies to his mother, pointed this out as a proof of his assertion. This brought matters to a crisis. At the bidding of his mother, *Vastupâla* cut off the *Anàntadoraka*, and began to abide strictly according to the advice of his hereditary religious teachers.

I shall briefly state here some of the important facts detailed in the *Chaturvinśatiprabandha* with regard to *Vastupâla* and *Tejahpâla* and their chiefs.

Soon after *Vîradhavala* and his minister *Tejahpâla* had commenced their victorious career, they went to *Wâmanasthalî* to conquer the ruler of the place. The two young *Rajaputs*, named *Sâṅgana* and *Châmuṇḍa* the brothers of *Jayataldevi*, the wife of *Vîradhavala*, refused to submit. *Jayataldevi*, who knew the power of her husband, advised them to avert hostilities by making homage and rich presents to *Vîradhavala*; but the proud brothers would not listen. In the desperate fight which ensued, *Vîradhavala's* life was in imminent danger, and both armies raised the cry of his being killed; but all of a sudden *Vîradhavala* appeared mounted on his famous horse *Uparavaṭa*, and, accompanied by the flower of his army, proceeded personally against *Sâṅgana* and *Châmuṇḍa*. The two brothers manfully met him, and both were slain. The wealth for which *Wâmansthalî* was celebrated, the hoarded treasures of generations, fell into the hands of the king.

Once three Rajaputs, *Sâmantapâla*, *Anaṅgapâla* and *Trilokasinha*, *bhâyâds* of the king of *Jâbâlipur*, came and offered their services to *Vîradhavala*. *Vîradhavala* was pleased with their address and bravery, but on being told that their terms were a lack of coins, (*Dramma*) of *Lûnasâpurî*, told them that a thousand warriors could be maintained by that sum, and that he had no need for their services. *Vastupâla* and *Tejahpâla* requested the king to secure their services, stating, as their reason, that men were more valuable than money; but the king paid no attention to the advice, and dismissed them. The offended Rajaputs went to *Bhîmasinha*, the king of the sea-coast town

* *Anantdoraka* is a silk cord knotted in a prescribed way, with certain spells pronounced over it; it is supposed to represent god *Vishṇu*. The day fixed for its worship is the fourteenth of the first fortnight of *Bhâdrapada*. The cord is kept on the arm by some during the whole year.

of *Bhadreśvara*, with whom *Vîradhavala* had already declared war on his having refused to render submission. *Bhîmasiṅha* at once accepted their terms and entertained their services. At their instigation he sent a fresh defiance to *Vîradhavala*, and appointed *Panchagráma* as the place of the combat. The two ministers told the king that his enemy, *Bhîmasiṅha*, had strengthened his hands by securing the services of the three Rajaputs, but assured him, at the same time, that they were still more than a match for *Bhîmasiṅha's* army; and that they should set out at once for the place appointed for the battle. On the night before the battle, the three Rajaputs sent a word to *Vîradhavala* that he should keep in readiness for his protection the numerous soldiers he had kept by the three lacks of coins which he had refused them. The king politely replied that the next day's fighting would decide the question. In the battle which ensued, the three Rajaputs broke through all those that defended *Vîradhavala*, and pointed their spears at his forehead, but spared his life in consideration of the *Viḍâ* they had eaten at his court. However, *Vîradhavala* was thrown from his horse *Uparavaṭa*, who was seized by the three Rajaputs. The fighting for the day ceased, but *Vîradhavala* was none the worse for the casualties of the day. The ministers of *Bhîmasiṅha* advised him to make peace. *Bhîmasiṅha* sent back *Uparavaṭa* to *Vîradhavala*. Peace was made. By and by *Vîradhavala* became more powerful, and having conquered *Bhîmasiṅha* destroyed his power.

There was a king named *Ghughula*, who reigned at *Godraha*, in the district of *Mahîtaṭa*. He seized the goods of the merchants who came to trade with *Gujarat*. *Vastupâla* and *Tejahpâla* sent messengers to remonstrate with him, and advised him to abide by the commands of *Vîradhavala*. *Ghughula* in return sent a box of eye-wash and a pair of women's clothes to him, to show that he regarded him, along with other kings, as no better than his mistresses. *Vîradhavala* called together his chiefs, and asked if any one would offer to undertake an expedition against *Ghughula*. *Tejahpâla* alone offered to go. He went and stationed his army at a distance from *Godraha*. He detached a small number of soldiers to go into the proximity of the town and seize the cows of the cowherds. When the cowherds came to the town to complain of it, *Ghughula* went at the head of a small force to punish the offenders. The minister's soldiers feigning a flight, drew *Ghughula* towards the minister's army. *Ghughula* did not perceive the manœuvre until he came face to face with the

minister's army. Without losing courage, he sent a word to his chiefs to come to his succour, and commenced fighting at once. He succeeded in dispersing the minister's army; but *Tejahpâla* with seven Rajaputs determined to conquer or to die, and held fast. The example encouraged the worsted soldiers to return to the fight. *Tejahpâla* forced his way up to *Ghughula* and challenged him to a duel. The challenge was accepted. The minister threw *Ghughula* from his horse, and took him alive. He was confined in a wooden cage and sent to the king. All his wealth was seized. *Vîradhavala* caused the box of eyewash, which *Ghughula* had sent, to be tied around his neck with a string, and he was made to wear the pair of clothes he had sent. Unable to bear this disgrace, *Ghughula* killed himself by biting off his tongue.

Chaturavinśatiprabandha says that the victory over *Ghughula* enabled *Vastupâla* to extend the sway of *Vîradhavala* to the borders of *Mahârâshṭra.*

The same *Prabandha* also mentions that *Vastupâla* was directed to proceed against *Sultan* Moujadin.*† Being forewarned that the army of the *sultan* was going to enter by the side of the *Abu*‡ mountain, he directed *Dhârâvarsha*, the king of *Abu*, who owed allegiance to *Vîradhavala*, to keep himself in a state of readiness. He advised him to let the Mahomedans pass southwards, and then close the mountain passes against their return. The plan succeeded. The Mahomedans being attacked by *Vastupâla* in the front, and pressed by *Dhârâvarsha* in the rear, became panic-stricken. The slaughter which ensued was great. Cart-loads of their heads were sent to *Vîradhavala* at *Dholka.*

Some years after this, the mother of *Moujadin* started on a pilgrimage to *Mecca.* Having heard this news from his messengers, he ordered his sailors to take possession of all her property and bring the same to him. This being done, the captain of the ships employed by *Moujadin's* mother came and complained to *Vastupâla* that pirates had robbed the property of an old Mahomedan lady, their passenger. On their stating further that she was the mother of *Moujadin*, *Vastupâla* received her with the greatest respect, and feigning to have caught the pirates, restored the property to her. He showed her every mark of respect, and provided most carefully for her comfort and safety. On her way back to *Delhi*, she insisted upon *Vastupâla's* accompanying

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* This word is Sanskritized and written as सुरत्राण.

† *Muizuddin Baharamshah.*

‡ The warning is said to be given by *Mahaṇadevî.*

her. With the permission of *Vîradhavala*, *Vastupâla* went to *Delhi*. He was received there with great honour. He obtained from the emperor a promise to keep friendship with *Vîradhavala*, and, for himself, five large pieces of marble, of which he caused statues to be made to be placed in *Jaina* temples. On his return *Vîradhavala* received him with great pomp and distinction. *Merutunga*, in his *Prabandhachintamaṇi*, says it was not *Moujadin's* mother, but his religious preceptor who led to the formation of friendship between him and *Vîradhavala*. *Merutunga* further says that *Vastupâla* saved the emperor's preceptor from the violence of the father and the son, *Lavaṇaprasâda* and *Vîradhavala*, as a sheep from two foxes. Such are the principal facts which may be gathered from Jain compositions.

It seems clear from the account given in this book and several inscriptions of the time that *Lavaṇaprasâda* and *Vîradhavala*, though they had cast *Bhîmadeva* into shade, had not yet formally assumed the title of the kings of *Paṭṭaṇa*.* As is often the case among the Hindus, those who actually attain high power by the strength of their arm rather take a pride in keeping formally their former status, and rendering cheerfully, or even boastfully, submission to the hereditary monarch, who has it no longer in his power to compel it by force. It may well be illustrated by the attitude of the First Maratha conquerors towards the Emperor of *Delhi*, and that of the *Peishwas* towards the *Mahârâjâs* of *Sattara*. The *Peishwa* held a grand *Durbar* at *Poona* for the assumption of the title which *Sindia* had obtained for him from the fallen emperor of *Delhi*, and no *Peishwa* ever assumed authority without going through the form of obtaining the robes of state from *Sattara*. However, those who succeed these great men by right of birth have not got for their satisfaction the true glory of personal achievements, and they become impatient of the acknowledgment of fictitious subordination. By this time the old dynasty also has generally lost its hold on the affections of the people; and a public assumption of sovereign power by the new line does not give much offence to any one. Thus, it would appear that *Vîsaladeva* put his foot on the step from which *Lavaṇaprasâda* and *Vîradhavala* kept themselves back half out of chivalry and half out of policy. In the grant of *Vîsaladeva*, the title *Mahârâjâdhirâja* is applied to him,

* One of the *Prabandhas* says that Vastupâla proposed to *Vîradhavala* that he should assume the title of Mahâraja; but *Vîradhavala* did not approve of it. He said he was contented with his title of *Râṇaka*.

though up to his time the kings of the house of *Paṭṭaṇa* alone were considered as entitled to it. The last mention I have found of the king of *Paṭṭaṇa* is in connection with *Lavaṇaprasâda's* having asked for money in a friendly manner from *Bhîmadeva*. There is no mention anywhere of any actual hostility between the house of *Dholka* and *Paṭṭaṇa*. *Bhîmadeva*, though personally valiant, seems to have allowed himself quietly to be superseded by his ambitious kinsmen, first in actual power and then in rank.

VI.

In concluding this introduction, it remains for me to acknowledge that the publication of this book is entirely due to Doctor G. Bühler. He lent me two manuscripts, one, *A*, a copy of some old manuscript made for him, and another, *B*, which he had borrowed from Mr. Javerilâl Umiaśankara. He also handed over to me a portion of the poem copied out by him for the press, and obtained the permission of the Director of Public Instruction for the inclusion of this publication in the Bombay Sanskrit Series. Besides, I am indebted to him for pointing out most of the sources of information which I have embodied in these pages. In fact, but for him I should not have been able to do the little I have done. For the third manuscript I got later on, I am indebted to Mr. Vrajalal Shastri, of the Gujarat Vernacular Society. All the three manuscripts seem to be copies of the same original manuscript, the differences they show being generally due to the varying intelligence or rather ignorance of the copyists.

Gujerat College, } A. V. K.
21*st September* 1883. }

कीर्तिकौमुदी।

श्रिये सन्तु सतामेते चिरं चातुर्भुजा भुजाः ।
यामिका इव धर्मस्य चत्वारः स्फुरदायुधाः ॥ १ ॥
कुर्वन्गिरिभुवि क्रीडां दृष्टोन्नतपयोधरः ।
उल्लसच्चन्द्रकः प्रीतिं नीलकण्ठः करोतु वः ॥ २ ॥
जटासीमन्तकान्तं वः श्रियेस्तु शिवयोर्वपुः ।
तातेत्यम्बेति वा हूतं गुहेन प्रतिवक्ति यत् ॥ ३ ॥
भूयान्मुदे तदेकं वः शिवकेशवयोर्वपुः ।
करोति प्रणतिं यस्य भीतः प्रीतश्च मन्मथः ॥ ४ ॥
सारस्वतमयं वन्दे तमोपहमहं महः ।
अपि सूक्ष्मपदार्थानां साक्षात्कारं करोति यत् ॥ ५ ॥
सरस्वतीं सदा वन्दे यदुपास्ति समुच्छ्रिताः ।
काव्यानि कुसुमानीव सुवते कविपादपाः ॥ ६ ॥
वन्द्यास्ते कवयो येषां सूक्तिसौरभवासिता ।
कृतत्रिजगदाह्लादं कीर्तिर्भ्रमति भूभुजाम् ॥ ७ ॥
जयन्ति कवयः केपि सूक्तैर्मन्त्रैरिव द्रुतम् ।
तांस्तांश्चिद्रूपचित्तेषु रसानावेशयन्ति ये ॥ ८ ॥
मधुना लसदुत्कर्षां कविषट्पदपद्मिनीम् ।
रामायणकवेस्तस्य हृद्यां वन्दे सरस्वतीम् ॥ ९ ॥
स्तुमस्तमेव वाल्मीकिं यत्प्रसादात्प्रशस्यते ।
लोकैर्दाशरथं वृत्तमपि श्रवणदुःखकृत् ॥ १० ॥

स नमस्यः कथं न स्यात्सतां सत्यवतीसुतः ।
सुपर्वोपचितं चक्रे यः स्वर्गमिव भारतम् ॥ ११ ॥
कालिदासः कविर्जातः श्रीरामचरितस्य यत् ।
स एष शर्करायोगः पयसः समपद्यत ॥ १२ ॥
विरक्तश्चेद्दुरुक्तिभ्यो निर्वृतिं वाथ वाञ्छसि ।
वयस्य कथ्यते तथ्यं माघसेवां कुरुष्व तत् ॥ १३ ॥
जनितार्जुनतेजस्कं तमीश्वरमुपाश्रिता ।
राकेव भारवेर्भाति कृतिः कुवलयप्रिया ॥ १४ ॥
युक्तं कादम्बरीं श्रुत्वा कवयो मौनमाश्रिताः ।
बाणध्वनावनध्यायो भवतीति स्मृतिर्यतः ॥ १५ ॥
वचनं धनपालस्य चन्दनं मलयस्य च ।
सरसं हृदि विन्यस्य कोभून्नाम न निर्वृतः ॥ १६ ॥
बिल्हणस्य कवेः प्राप्तप्रसादेव सरस्वती ।
नीयते जातु कालुष्यं दुर्जनैर्न घनैरपि[1] ॥ १७ ॥
सदा हृदि वहेम श्रीहेमसूरेः सरस्वतीम् ।
सुवत्या शब्दरत्नानि ताम्रपर्णी जिता यया ॥ १८ ॥
स्तुमः सुमनसां श्रेष्ठं नीलकण्ठमहर्निशम् ।
दर्पकोपचितं यस्य सर्वज्ञस्य न मानसम् ॥ १९ ॥
श्रीप्रह्लादनदेवोभूद्द्वितयेन प्रसिद्धिमान् ।
पुत्रत्वेन सरस्वत्याः पतित्वेन जयश्रियः ॥ २० ॥
श्रीभोजमुञ्जदुःखार्तां रम्यां वर्तयता कथाम् ।
प्रह्लादनेन साह्लादा पुनश्चक्रे सरस्वती ॥ २१ ॥

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[1] C notes marginally the reading न वर्षासु घनैरपि.

कवीन्द्रश्च मुनीन्द्रश्च नरचन्द्रो जयत्ययम् ।
प्रशस्तिर्यस्य काव्येषु संक्रान्ता हृदयादिव[2] ॥ २२ ॥
मुनेर्विजयसिंहस्य[3] सुधामधुरया गिरा ।
भारतीमञ्जुमञ्जीरस्वरोऽपि परुषीकृतः ॥ २३ ॥
सुभटेन पदन्यासः स कोऽपि समितौ कृतः ।
येनाधुनापि धीराणां रोमाञ्चो नापचीयते ॥ २४ ॥
स्ववाक्पाकेन यो वाचां पाकं शास्त्यपरान्कवीन् ।
स्वयं हरिहरः सोऽभूत्कवीनां पाकशासनः ॥ २५ ॥
न माघः श्लाघ्यते कैश्चिन्नाभिनन्दोऽभिनन्द्यते ।
निष्कलः कालिदासोऽपि यशोवीरस्य संनिधौ ॥ २६ ॥
प्रकाशयते सदा साक्षाद्यशोवीरेण मन्त्रिणा ।
मुखे दन्तद्युता ब्राह्मी करे श्रीः स्वर्णमुद्रया ॥ २७ ॥
अर्जितास्ते गुणास्तेन चाहमानेन्द्रमन्त्रिणा[4] ।
विधेरब्धेश्च नन्दिन्यौ यैरनेन नियन्त्रिते ॥ २८ ॥
वस्तुपालयशोवीरौ सत्यं वाग्देवतासुतौ ।
एको दानस्वभावोऽभूदुभयोरन्यथा कथम् ॥ २९ ॥
हृदापदः परित्यक्ता निर्व्याला मलयद्रुमाः ।
अमालिन्यकृतो दीपाः श्रीपात्रं सन्तु साधवः ॥ ३० ॥
साधूनां लुब्धता काचिदचिन्त्यैव तथा हि ये ।
परेषामेव गृह्णन्ति गुणान्भूरिगुणा अपि ॥ ३१ ॥
रमयन्ति न कं नाम सन्तश्छायाद्रुमा इव ।
पुष्यन्ति स्मितपुष्पं ये सूचितोच्चैःफलोदयम् ॥ ३२ ॥

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[2] हृदयामिव A, B, C. [3] विजयसेनस्य C.
[4] वाहमाने° A, चापमाने° B, C. C marginally notes वाहमानेन्द्रभर्तृणा.

अमृतैर्मानसं मन्ये संपूर्णं सततं सताम् ।
स्यन्देनेव[5] तदीयेन वाचो मुञ्चन्ति नार्द्रताम् ॥ ३३ ॥
अश्रुप्रवर्तकैर्धूमैरिव किं तैरसाधुभिः ।
रसवत्यां कवेरुक्तौ मालिन्यं जनयन्ति ये ॥ ३४ ॥
वृश्चिकानां भुजंगानां दुर्जनानां च वेधसा ।
विभज्य नियतं न्यस्तं विषं पुच्छे मुखे हृदि ॥ ३५ ॥
अस्मिन्कलौ खलोत्सृष्टदुष्टवाग्बाणदारुणे ।
कथं जीवेज्जगन्न स्युः संनाहाः सज्जना यदि ॥ ३६ ॥
निदानं नात्र पश्यामि यदुपेत्यापि दुर्जनाः ।
आक्रोशन्ति भृशं साधूनध्वगानिव कुक्कुराः ॥ ३७ ॥
दोषज्ञैस्तेन राज्ञेव सहसाघनरासभा ।
त्याज्यावकरभूमीव सहसा घनरासभा[6] ॥ ३८ ॥
दुर्जनैस्तर्ज्यमानस्य साधोरधिकमेधते ।
भस्मभिर्मृज्यमानस्य मुकुरस्येव चारुता ॥ ३९ ॥
आस्तां तावत्कृतक्रोधः सप्रमोदोपि[7] दुर्जनः ।
कष्टाय जायते दृष्टो रतवानिव वायसः ॥ ४० ॥
दुर्जनानां द्विजिह्वत्वख्यातिरेषा मृषैव यत्[8] ।
विश्वोपतापिनां तेषामुचिता सप्तजिह्वता ॥ ४१ ॥
अस्मिन्नसमयारण्ये खलवेतालसंकुले ।
चरतः सज्जनालापाः[9] शिखाबन्धीभवन्तु मे ॥ ४२ ॥
सोऽस्ति कश्चन यो दृष्टोप्यशुद्धानां विशुद्धये ।
तेपि तिष्ठन्ति ये दृष्टाः शुद्धानामप्यशुद्धये ॥ ४३ ॥

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[5] स्पन्देनेव A, B. [6] °सभाः A, B, C. [7] संप्रमोदो° A, B.
[8] यम् A. [9] °लापा A, B.

कुलमुज्ज्वलमाकारं चारुमाचारमुत्तमम्।
दानं संमानसंपन्नमुन्नतिं[10] नमिताहिताम् ॥ ४४ ॥
प्रज्ञामाङ्गिरसावज्ञां दयां भग्नभयोदयाम्।
श्लोकं भूषितभूर्लोकं मन्त्रितां न्याययन्त्रिताम् ॥ ४५ ॥
विलोक्य वस्तुपालस्य भक्तिं चात्मनि निर्भराम्।
श्रीसोमेश्वरदेवेन तत्स्वरूपं निरूप्यते ॥ ४६ ॥ त्रिभिः कुलकम् ॥
मन्त्रीशगुणमाणिक्यश्रेणिलाभमहोत्सवे।
श्रीसोमेश्वरदेवस्य गातुमुत्ताम्यतीव गीः ॥ ४७ ॥
अस्ति हस्तिमदक्लेदविराजद्गोपुरं पुरम्।
अणहिल्लपुरं नाम धाम श्रेयः श्रियामिह ॥ ४८ ॥
कृतहारानुकारेण प्राकारेण चकास्ति यत्।
सुकृतेन वृतीभूय[11] त्रायमाणं कलेरिव ॥ ४९ ॥
अनेकानोकहच्छन्ना प्रत्यासन्ना वनावलिः।
यत्रोन्नतस्य वप्रस्य च्छायेव प्रतिभासते ॥ ५० ॥
चन्द्रशालासु बालानां खेलन्तीनां निशामुखे।
यत्र वक्त्रश्रिया भाति शतचन्द्रं नभस्तलम् ॥ ५१ ॥
कुत्रापि श्रुतिनिर्घोषैः क्वचिन्मङ्गलगीतिभिः।
बन्दिकोलाहलैः क्वापि यत्सदा मुखरं पुरम् ॥ ५२ ॥
धौतेव सुधया यत्र तुषारेणेव भूषिता।
रचिता रजतेनैव राजते सौधपद्धतिः ॥ ५३ ॥
दत्तचित्तप्रसादेषु प्रासादेषु सदा वसन्।
यत्र शम्भुर्न कैलासविलासमभिलष्यति ॥ ५४ ॥

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[10] सन्मान C.   [11] व्रतीभूय C.

यस्मिन्होमानलोद्भूतधूमधोरणिरुद्यता ।
विभाति भानुकन्येव स्वर्गङ्गासंगमोन्मुखी ॥ ५५ ॥

यत्र सौधांशुविध्वस्तसमस्ततिमिरे पुरे ।
न स्वैरिणीसपक्षस्य पक्षस्य भवति क्षणः ॥ ५६ ॥

लङ्का शङ्कावती चम्पा सकम्पा विदिशा कृशा ।
काशिर्नाशितसंपत्तिर्मिथिला शिथिलादरा ॥ ५७ ॥

त्रिपुरी विपरीतश्रीर्मथुरा मन्थराकृतिः ।
धाराप्यभून्निराधारा यत्र जैत्रगुणे सति ॥ ५८॥ युग्मम् ॥

पुरान्तराणि निर्जित्य जेतुं पौरन्दरं पुरम् ।
पत्त्रालम्बं करोतीव यत्प्रासादध्वजांशुकैः[12] ॥ ५९ ॥

यमुनेव मधूपघ्नं साकेतं सरयूरिव ।
गजाह्वयं च गङ्गेव सेवते यत्सरस्वती ॥ ६० ॥

भान्ति देवालया यस्मिन्हिमालयसमश्रियः ।
भूतलं व्याप्य भूतानां कीर्तिकूटा इवोद्गताः ॥ ६१ ॥

जातशैत्यश्चलच्चैत्यपताकापवनैः क्षणम् ।
अरुणस्तरुणेनापि यत्र पूष्णा न पीड्यते ॥ ६२ ॥

यत्र नारीमनश्चौरान्पौरान्सौराज्यराजिते ।
निगृह्णन्निषुभिः पौष्पैर्द्वैराज्यं कुरुते स्मरः ॥ ६३ ॥

कौरवेश्वरसैन्यस्य यत्पौरस्त्रीजनस्य च ।
वल्गद्गाङ्गेयकर्णस्य[13] न पश्याम्यहमन्तरम् ॥ ६४ ॥

यस्य राजपथे पांसुः सिक्तः कुम्भिमदाम्बुभिः ।
ऊर्ध्वमभ्युद्धतोप्येति[14] न रङ्गद्भिस्तुरंगमैः ॥ ६५ ॥

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[12] प्रसाद° A, B. [13] वलागाङ्गेय° A, B.
[14] ऊर्द्धमभ्युद्धतो° A; ऊर्द्धमभ्युद्गतो—परंगद्भि° B.

गृहीतभूरिदण्डानां विडम्बितमहीभुजाम् ।
यत्रत्यानां नरेन्द्राणां प्रासादानां च नान्तरम् ॥ ६६ ॥

भाति यत्र कपोलान्तःसंक्रान्तेन्दुर्वधूजनः ।
राजमुद्राङ्कितः कोशः कन्दर्पनृपतेरिव ॥ ६७ ॥

यत्र यत्र प्रसर्पन्ति सलीलं यन्मृगीदृशः ।
दासीव दृष्टिरन्वेति तत्र तत्र विलासिनाम् ॥ ६८ ॥

वीक्षिता वलितग्रीवं तन्वीभिर्यत्र केपि यत् ।
मन्ये व्यावर्तिताङ्गेन तेनङ्गेनापि ताडिताः ॥ ६९ ॥

रूपेणाप्रतिमाः कान्ता यत्र धात्रा कृताः किल ।
तथापि प्रतिमास्तासां संजाता रत्नभित्तिषु ॥ ७० ॥

स्नात्वा सरसि सौरभ्यं लीलोद्यानादुपाहरन्[15] ।
तमीसमीरणः स्त्रैणं यत्र कामीव सेवते ॥ ७१ ॥

यस्मिन्सरो हरोपेन्द्रप्रासादैः परितश्चितम् ।
अमुक्तमौक्तिकं भूमेर्भात्येकमिव कुण्डलम् ॥ ७२ ॥

आभाति यस्य गम्भीरं सरः स्मेरैः सरोरुहैः ।
खेलन्तीनां सुखं तोयदेवतानां मुखैरिव ॥ ७३ ॥

यस्यान्तर्गिरिशागारदीपिकाः प्रतिबिम्बिताः ।
शोभन्ते निशि पातालव्यालमौलिमणिश्रियः ॥ ७४ ॥

यस्योच्चैः सरसस्तीरे राजते रजतोज्ज्वलः ।
कीर्तिस्तम्भो नभोगङ्गाप्रवाहोवतरन्निव ॥ ७५ ॥

हरप्रासादसंदोहमनोहरमिदं[16] सरः ।
राजते नगरं तच्च राजहंसैरलंकृतम् ॥ ७६ ॥

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[15] °दुपाहरत् A, C; °दुपाहरेत् B.

[16] हरप्रसाद° B, C.

सशङ्खचक्रप्रथितः प्रभूतावतारशाली कमलाभिरामः ।
स एष कासारशिरोवतंसः कंसप्रहर्तुः प्रतिमां बिभर्ति ॥ ७७ ॥
न मानसे मेद्यति मानसं मे पम्पा न संपादयति प्रमोदम् ।
अच्छोदमच्छोदकमप्यसारं सरोवरे राजति सिद्धभर्तुः ॥ ७८ ॥
प्रतितटघटितोर्मिघातजातप्रसृमरफेनकदम्बकच्छलेन[17] ।
हरिहरहसितद्युतिं स्वकीर्तिं दिशि दिशि कन्दलयत्ययं तडागः ॥७९॥
अलघुलहरिलिप्तव्योमभागे तडागे
तरलतुहिनपिण्डापाण्डुडिण्डीरदम्भात् ।
तरुणतरणितापव्यापदापन्नमुच्चै-
रिह विहरति ताराचक्रवालं विशालम् ॥ ८० ॥
एकत्र स्फुटदब्जराजिरजसा बभ्रूकृतः सुभ्रुवां
प्रभ्रश्यत्कुचकुम्भकुङ्कुमरसैरन्यत्र रक्तीकृतः ।
अन्यत्र स्मितनीलनीरजदलच्छायेन नीलीकृतः
श्रेयः सिन्धुरवर्णकम्बलधुरं धत्ते सरःशेखरः ॥ ८१ ॥

॥ इति श्रीगूर्जरेश्वरपुरोहितश्रीसोमेश्वरदेवविरचिते कीर्तिकौमुदीनाम्नि महाकाव्ये नगरवर्णनो नाम प्रथमः सर्गः ॥

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[17] प्रसृमरकेन A, B.

॥ नरेन्द्रवंशवर्णनम् ॥

अथ चौलुक्यभूपालः पालयामास तत्पुरम् ।
जितराजसमाजः[1] श्रीमूलराज इति श्रुतः ॥ १ ॥
आवर्जिता जितारातेर्गुणैर्बाणरिपोरिव ।
गूर्जरेश्वरराज्यश्रीर्यस्य जज्ञे स्वयंवरा ॥ २ ॥
लाटेश्वरस्य सेनान्यमसामान्यपराक्रमः ।
दुर्वारं बारपं हत्वा हास्तिकं यः समग्रहीत् ॥ ३ ॥
सपत्नाकृतशत्रूणां संपराये स्वपत्त्रिणाम् ।
महेच्छकच्छभूपालं[2] लक्षं लक्षीचकार यः ॥ ४ ॥
दानोपहतदारिद्र्यं[3] शौर्यनिर्जितदुर्जनम् ।
कीर्तिस्थगितकाकुत्स्थं[4] यो राज्यमकरोच्चिरम् ॥ ५ ॥
तस्मिन्नथ कथाशेषे निःशेषितनिजद्विषि ।
राजा चामुण्डराजोभून्महीमण्डलमण्डनम् ॥ ६ ॥
विरोधिवनिताचित्ततापाध्यापनपण्डिताः[5] ।
यदीयाः कटकारम्भाः[6] कृतजम्भारिभीतयः ॥ ७ ॥
पाणिपङ्कजवर्तिन्या स्फुरत्कोशविलासया ।
यस्यासिभ्रमरश्रेण्या भिन्ना वंशाः क्षमाभृताम् ॥ ८ ॥
लोकत्रयोल्लसत्कीर्तिर्महीपतिमतल्लिका ।
राजा वल्लभराजाख्यस्ततस्तत्तनुभूरभूत् ॥ ९ ॥
संभूतकम्पसंपत्तेर्यदातङ्केन केनचित् ।
जगाल मालवेशस्य करवालः करादपि ॥ १० ॥

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[1] समाज A, B. [2] °महेच्छः C. [3] दानोपहत° C.
[4] काकुस्थं B. [5] °मण्डिताः A. [6] कटकारम्भा A, B.

उपरुन्धन्विरुद्धानां पुरीं पुरुषपौरुषः ।
जगत्कम्पन इत्येष विशेषज्ञैरुदीरितः ॥ ११ ॥

बभूव भूपतिस्तस्यावरजो विरजस्तमाः ।
श्रीमान्दुर्लभराजाख्यः सुदुर्लभयशाः परैः ॥ १२ ॥

कालेन करवालेन भोगिनेवाभिरक्षितम् ।
निधानमिव यद्राज्यमनाहार्यं परैरभूत् ॥ १३ ॥

सर्वथानुपभोग्येषु यस्य सौभाग्यभासिनः ।
न करः परदारेषु द्विजसारेषु चापतत् ॥ १४ ॥

तस्य भ्रातृसुतः श्रीमान्भीमाख्यः पृथिवीपतिः ।
विष्टपत्रितयाभीष्टप्रवृत्तिप्रतिभूरभूत् ॥ १५ ॥

मण्डलाग्रेण यः शौर्यशालिना विस्मृतस्मितम् ।
चकार भोजमम्भोजमिव पीयूषदीधितिः ॥ १६ ॥

एकधारापतिर्यस्य द्विधारेणासिना जितः ।
किं चित्रं यदसौ जेतुं शतधारमपि क्षमः ॥ १७ ॥

असौ गुणीति मत्वेव भोजः कण्ठमुपेयुषा ।
धनुषा गुणिना यस्य नश्यन्नश्वान्न पातितः ॥ १८ ॥

सुपर्णकेतनाभ्यर्णं तत्र क्षत्त्रपतौ गते ।
धात्रीं धात्रीप्रपौत्रीं[7] च श्रीकर्णः सार्णवां दधे ॥ १९ ॥

गुरुणा विक्रमेणायं बभूव पितृसंनिभः ।
आकारेण तु रम्येण भूपोभूदात्मभूसदृक् ॥ २० ॥

विना कर्णेन तेन स्त्रीनेत्राणां न रतिः क्वचित् ।
इतीव जज्ञिरे तेषामनुकर्णं प्रवृत्तयः ॥ २१ ॥

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[7] धात्रीं धात्रीव तत्पुत्रः श्री° A. C suggests धात्रीं पौत्रीव तत्पुत्रः.

तत्कर्णार्जुनयोर्वैरं पूर्वं कर्णः स्मरन्निव ।
अर्जुनं गमयामास यशो देशान्तराणि यः ॥ २२ ॥
अभिरामगुणग्रामो रामो दशरथादिव ।
सूनुः श्रीजयसिंहोस्माज्जायते स्म जगज्जयी ॥ २३ ॥
शिशुनापि शुनासीरवीरवृत्तिमतीयुषा ।
रुषा भुजिष्यतां नीताः पिशुना येन भूभुजः ॥ २४ ॥
अपारपौरुषोद्गारं खङ्गारं गुरुमत्सरः ।
सौराष्ट्रं पिष्टवानाजौ करिणं केसरीव यः ॥ २५ ॥
असंख्यहरिसैन्येन प्रक्षिप्तानेकभूभृता ।
बद्धः सिन्धुपतिर्येन वैदेहीदयितेन वा ॥ २६ ॥
अमर्षणं मनः कुर्वन्विपक्षोर्वीभृदुन्नतौ ।
अगस्त्य इव यस्तूर्णमर्णोराजमशोषयत् ॥ २७ ॥
गृहीता दुहिता तूर्णमर्णोराजस्य विष्णुना ।
दत्तानेन पुनस्तस्मै भेदोभूदुभयोरयम् ॥ २८ ॥
द्विषां शीर्षाणि लूनानि[8] दृष्ट्वा तत्पादयोः पुरः ।
चक्रे शाकंभरीशोपि शङ्कितः प्रणतं शिरः ॥ २९ ॥
मालवस्वामिनः प्रौढलक्ष्मीपरिवृढः स्वयम् ।
समित्यपरमारो यः परमारानमारयत् ॥ ३० ॥
क्षिप्त्वा धारापतिं राजशुकवत्काष्ठपञ्जरे ।
यः काष्ठापञ्जरे कीर्तिराजहंसीं न्यवीविशत् ॥ ३१ ॥
एकैव जगृहे धारा नगरी नरवर्मणः ।
दत्ता येनाश्रुधारास्तु तद्वधूनां सहस्रधा ॥ ३२ ॥

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[8] लूनाति A, B.

धाराध्वंसप्रसङ्गेन यस्य सांनिध्यशङ्कितः[9] ।
प्राघूर्णकमिषाद्दण्डं महोबकपतिर्ददौ ॥ ३३[10] ॥
सुखेन वसुधा लब्धुं वाञ्छिता येन विद्विषा ।
यस्योल्लसदसिर्बाहू राहूश्चक्रे तमाहवे ॥ ३४ ॥
जनेन मेने यः स्वामी कुमार इव शक्तिमान् ।
ताम्रचूडध्वजः सोभूत्किंतु केकिध्वजः परः ॥ ३५ ॥
येन विश्वैकवीरेण न स राजा जितो न यः ।
काष्ठा कापि न सा यस्य यशोभिः शोभिता न या ॥ ३६ ॥
गणेशस्येव यस्याग्रपुष्करस्य वृषस्थितेः ।
आज्यसारः करस्थोभूद्गौडो मोदकवन्नृपः ॥ ३७ ॥
श्मशाने यातुधानेन्द्रं बद्ध्वा बर्बरकाभिधम् ।
सिद्धराजेति राजेन्दुर्यो जज्ञे राजराजिषु ॥ ३८ ॥
रजोभिः समरोद्भूतैर्यत्पुरा मलिनीकृतम् ।
तत्पश्चात्कीर्तिकल्लोलैर्येन क्षालितमम्बरम् ॥ ३९ ॥
महीमण्डलमार्तण्डे तत्र लोकान्तरं गते ।
श्रीमान्कुमारपालोथ राजा रञ्जितवान्प्रजाः ॥ ४० ॥
पृथुप्रभृतिभिः पूर्वैर्गच्छद्भिः पार्थिवैर्दिवम् ।
स्वकीयगुणरत्नानां यत्र न्यास इवार्पितः ॥ ४१ ॥

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[9] यस्य सान्निस्यशङ्कितः A, B.

[10] [महोबकपुराधीशाज्जितान्मदनवर्मणः ।
कोटीः षण्णवतीर्हैम्नो यस्तन्मानमिवाददे] ॥

This verse does not occur in A. In B it stands on the margin. Its authority is doubtful. B reads मड्गनवर्मणः and हैम्नां. C also gives it marginally; neither of the MSS. numbers it, the verse following it being marked 34 by both.

न केवलं महीपालाः सायकैः समराङ्गणे ।
गुणैर्लोकंपृणैर्येन निर्जिताः पूर्वजा अपि ॥ ४२ ॥
वीतरागरतेर्यस्य मृतवित्तानि मुञ्चतः ।
देवस्येव नृदेवस्य युक्ताभूदमृतार्थिता ॥ ४३ ॥
करवालजलैः स्नातां वीराणामेव योऽग्रहीत् ।
धौतां बाष्पाम्बुधाराभिर्निर्वीराणां न तु श्रियम् ॥ ४४ ॥
शूराणां संमुखान्येव पदानि समरे ददौ ।
यः पुनस्तत्कलत्रेषु मुखं चक्रे पराङ्मुखम् ॥ ४५ ॥
हृदिप्रविष्टयद्बाणक्लिष्टेनाघूर्णितं शिरः ।
जाङ्गलक्षोणिपालेन व्याचक्षाणैः परैरपि ॥ ४६ ॥
चूडारत्नप्रभाकम्रं नम्रं गर्वादकुर्वतः ।
कणशः कुङ्कणेशस्य[11] यश्चकार शरैः शिरः ॥ ४७ ॥
रागाङ्कपालबल्लालमल्लिकार्जुनयोर्मृधे ।
गृहीतौ येन मूर्धानौ स्तनाविव जयश्रियः ॥ ४८ ॥
दक्षिणक्षितिपं जित्वा यो जग्राह द्विपद्वयम् ।
तद्यशोभिः करिष्यामो विश्वं नश्यद्विपद्वयम् ॥ ४९ ॥
विहारं कुर्वता वैरिवनिताकुचमण्डलम् ।
महीमण्डलमुद्दण्डविहारं येन निर्ममे ॥ ५० ॥
पादलग्नैर्महीपालैः पशुभिश्च तृणाननैः ।
यः प्रार्थित इवात्यर्थमहिंसाव्रतमग्रहीत् ॥ ५१ ॥
भूपालो जयपालोभूत्कल्पद्रुमसमस्ततः ।
चक्रे वसुंधरा येन काञ्चनैरनकिञ्चना ॥ ५२ ॥

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[11] कुङ्कमेशस्य A, B, C.

दण्डे मण्डपिका हैमी सह मत्तैर्मतंगजैः ।
दत्त्वा पादं गले येन जाङ्गलेशादगृह्यत ॥ ५३ ॥
जामदग्न्य इवोद्दामधामभर्त्सितभास्करः ।
क्षत्त्रास्त्रक्षालितां धात्रीं श्रोत्रियत्राचकार[12] यः ॥ ५४ ॥
दानानि ददतो नित्यं नित्यं दण्डयतो नृपान् ।
नित्यमुद्वहतो नारीर्यस्यासीत्त्रिगणः समः ॥ ५५ ॥
धृतपार्थिवनेपथ्ये निष्क्रान्तेत्र शतक्रतौ ।
जयन्ताभिनयं चक्रे मूलराजस्तदङ्गजः ॥ ५६ ॥
चापलादिव बालेन रिङ्खता समराङ्गणे ।
तुरुष्काधिपतेर्येन विप्रकीर्णा वरूथिनी[13] ॥ ५७ ॥
यच्छिन्नम्लेच्छकङ्कालस्थलमुच्चैर्विलोकयन् ।
पितुः प्रालेयशैलस्य न स्मरत्यर्बुदाचलः ॥ ५८ ॥
द्रुतमुन्मूलिते तत्र धात्रा कल्पद्रुमाङ्कुरे ।
उज्जगामानुजन्मास्य श्रीभीम इति भूपतिः ॥ ५९ ॥
भीमसेनेन भीमोयं भूपतिर्न कदाचन ।
बकापकारिणा[14] तुल्यो राजहंसदमक्षमः ॥ ६० ॥
मन्त्रिभिर्माण्डलीकैश्च[15] बलवद्भिः शनैः शनैः ।
बालस्य भूमिपालस्य तस्य राज्यं व्यभज्यत ॥ ६१ ॥
अथ तत्रैव चौलुक्यवंशे शाखान्तरोद्गतः ।
अर्णोराजः स राजर्षिस्तन्नामर्षत[16] विप्लवम् ॥ ६२ ॥
धवलस्य सुतेनापि तेन कृष्णानुकारिणा ।
राष्ट्रं निष्कण्टकीकर्तुमारेभे सुभटेन तत् ॥ ६३ ॥

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[12] श्रोत्रियत्नांच॰ A. [13] विरूथिनी C. [14] बकापहारिणा A, B.
[15] मंडलीकैश्च A, B. [16] तममर्षत A, B, C.

विस्फुरत्तीव्रहेतीनां दवानामिव सर्वतः ।
दुष्टानां व्यधितानिष्टं यत्कृपाणपयोधरः ॥ ६४ ॥
विचिन्वता रुचिं हैमीं द्विषदुद्वेगदायिना ।
व्याप्तं यस्य प्रतापेन यशसा च जगत्त्रयम् ॥ ६५ ॥
आ संभवादुदूढस्य निर्व्यूढस्य च संगरे ।
प्राणैरुद्यापनं चक्रे निजशौर्यव्रतस्य यः ॥ ६६ ॥
तत्पुत्रः प्रसरत्कीर्तिपताकाचुम्बिताम्बरः ।
श्रीलावण्यप्रसादोस्ति प्रासादः शौर्यसंपदः ॥ ६७ ॥
आकाशमिव चन्द्रेण वारीन्द्रेणेव[17] काननम् ।
रम्यं तथानतिक्रम्यं कुलं येन बभूव तत् ॥ ६८ ॥
जघ्ने येनासिदण्डेन गाढं नडुलनायकः ।
निर्घातेनैव तेनामी कम्पन्तेद्यापि भूभृतः ॥ ६९ ॥
न चौरास्तत्र सौराज्ये दौरात्म्यं कुर्वते क्वचित् ।
स्वयमेष पुनः कीर्तिं हरति प्रतिभूभुजाम् ॥ ७० ॥
तेजस्तदिह दान्तारिदशमस्तकलङ्कयोः ।
बभूव भुजयोर्यस्य रामलक्ष्मणयोरिव ॥ ७१ ॥
पुण्डरीकं दधत्येकं राजहंसाननेकशः ।
आकृष्टारियशःफेना प्रतस्थे तस्य वाहिनी ॥ ७२ ॥
समन्ततोपि सामन्तगोष्ठश्वैर्निष्ठुरोक्तिभिः ।
नासीन्नृपतिनागस्य यस्य लीलागतिक्षतिः ॥ ७३ ॥
पुरो मन्दरवद्वीक्ष्य यं निष्कम्पतया स्थितम् ।
विनिवृत्तमुपेत्यापि धाराधीशपयोधिना ॥ ७४ ॥

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[17] मृगेन्द्रेणेव C.

दक्षिणः क्षोणिपालेऽपि घनसैन्योल्पविक्रमः ।
येन तद्विपरीतेन परित्यजति विग्रहम् ॥ ७५ ॥
श्रीवीरधवलस्तस्य सूनुर्वीरशिरोमणिः ।
युद्धे जयश्रियं धन्वज्यारावैराजुहाव सः ॥ ७६ ॥
आत्मानमात्मजे तस्मिन्नशेषगुणभूषणम् ।
स पिता दर्पणप्राये संक्रान्तमिव पश्यति ॥ ७७ ॥
बाहुभ्यामिव विक्रान्तो दन्ताभ्यामिव कुञ्जरः ।
अधृष्यः पितृपुत्राभ्यां वंशस्ताभ्यां बभूव सः ॥ ७८ ॥
कृतविश्वमुदानेन दानेन प्रतिवासरम् ।
सुतेन जनता तेन तातेन च समृध्यते ॥ ७९ ॥
अप्यरातिशराघातजातव्रणनतोन्नते ।
वीरलक्ष्मीश्चिरं यस्य वासं[18] वक्षसि वाञ्छति ॥ ८० ॥
वीरः समरकासारे शिरोभिः सह वैरिणाम् ।
करीव पुण्डरीकाणि कन्दयुक्तानि योग्रहीत् ॥ ८१ ॥
अरातिराजन्यशराभिघातैः प्रघातभूमौ पतितोत्थितो यः ।
गभीरवीरेन्द्रबलाम्बुराशेर्लब्धैरगाधं पुनरुन्ममज्ज ॥ ८२ ॥
अथैकदाकन्दलितप्रतापसंतापिताशेषविपक्षपक्षः ।
निशावसाने स निशातबुद्धिः प्राबुध्यत श्रीलवणप्रसादः ॥ ८३ ॥
प्रबुद्धमात्रोपि कुमारपुत्रमाकारयामास नृपावतंसः ।
पुरोधसे तत्किल रात्रिदृष्टं शिष्टाय तस्मै विनिवेदयिष्यन् ॥ ८४ ॥
समेत्य सोमेश्वरदेवनामा नमस्यते स्वस्ति निगद्य चास्मै ।
प्रसन्नमूर्तेः पुरतः स तस्य[19] दृष्टादरो विष्टरमाससाद ॥ ८५ ॥

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[18] वस्तुं C. [19] पुरतः सुतस्य ; A.

पुरस्कृतस्यास्य पुरः पुरारिप्रसादलब्धं लवणप्रसादः ।
वीरेण तेनानुगतः सुतेन तं स्वमित्थं कथयांबभूव ॥ ८६ ॥
जानेद्य विद्याधरसुन्दरीभिर्दरीगृहद्वारविहारिणीभिः ।
शृङ्गारितं शृङ्गमहं महाद्रेरारूढवानूढवृषध्वजस्य[20] ॥ ८७ ॥
कृतासनं तन्मणिवेदिकायां जायाङ्कितामर्धतनुं दधानम् ।
प्रसन्नवक्राब्जमहं सिताब्जैर्जगत्पतिं पूजयितुं प्रवृत्तः ॥ ८८ ॥
विसृज्य पूजामथ मन्मथारेः समाधिमुद्रां विदधामि यावत् ।
तावत्पुनः कामपि वामनेत्रां राकामिवाकारवतीमपश्यम् ॥ ८९ ॥
श्वेतांशुतुल्यं वदनं वहन्तीं श्वेतांशुकां श्वेतविलेपनां ताम् ।
श्वेतां कराग्रे दधतीं च मालामालोक्य बालामतिविस्मितोस्मि ॥ ९० ॥
कस्यासि कासि त्वमिहासि कस्मादिति ब्रुवे यावदुपागतां ताम् ।
तावत्तयैवाभिहितोस्मि कान्तदन्तद्युता दत्तसितातपत्रः ॥ ९१ ॥
हे वीर वैरिध्वजिनीगजेन्द्रगण्डस्थलीमण्डनखण्डचण्ड ।
प्रत्यर्थिसार्थेन कदर्थ्यमानां जानीहि मां गूर्जरराजलक्ष्मीम् ॥ ९२ ॥
दिवं गतास्ते बत गूर्जरेन्द्रास्ते कुञ्जरेन्द्राश्च हताः सपत्नैः ।
येषां क्षमाभृद्दलनक्षमेषु भुजेषु दन्तेषु च मे निवासः ॥ ९३ ॥
यो वर्तते संप्रति चक्रवर्तिपदेत्र[21] बालः स बलान्यरीणाम् ।
क्षमः समग्राणि न निग्रहीतुं दीपस्तमांसीव तटस्थितानि ॥ ९४ ॥
ये मन्त्रिणो येत्र च मण्डलीकास्तेषु क्रमो नास्ति पराक्रमोस्ति ।
प्रतिक्रिया कास्तु[22] ततोस्ति येषां कामो मयि स्वामिपरिग्रहेपि ॥ ९५ ॥
आस्ते सहस्तः स पुमान्न कोपि यो मामिमामुद्धरते निमग्नाम् ।
महीतुमेते हि सतां विभूतिं शतं वितन्वन्ति नराः कराणाम्[23] ॥ ९६ ॥

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[20] °रूढनृष° B.
[21] वर्ती A, B, C.
[22] कास्ति A, B.
[23] वितत्वंति नराकराणां A, B, C.

C

सौवस्तिको नास्ति स आमशर्मा वर्मायितं येन सुधर्मणा मे ।
गतः स मुञ्जालसुतश्च[24] मन्त्रैर्यः क्षत्त्रसर्पानकरोद्विदर्पान् ॥ ९७ ॥
न राष्ट्रकूटान्वयकैटभारिः[25] प्रतापमल्लोस्ति मृधैकमल्लः ।
गन्धोपि मत्तारिमतङ्गजानां गन्धद्विपेनेव न येन सेहे ॥ ९८ ॥
विना जगद्देवमिमामवस्थां[26] नीता निजैरेव परैरिवाहम् ।
यत्र स्थिते वेत्रिणि शङ्कितैर्न द्विष्टैः प्रविष्टं पुरि गूर्जराणाम् ॥ ९९ ॥
अवाप्तवेदाम्बुधिरोधसा च पुरोधसा तेन कुमारनाम्ना ।
विनाद्य चैद्यक्षिति[27]पाललक्ष्मीं को मे करिष्यत्यपरः सपत्नीम् ॥ १०० ॥
या मूलराजान्वयजातराजतेजोभिरासीद्विरजस्तमस्का ।
निशागमे सांप्रतमुद्वसायां[28] तस्यां न दीपोपि नरेन्द्रपुर्याम् ॥ १०१ ॥
निरन्तरं संचरतां गजानां या डिण्डिमैर्डुमरा[29] ध्वनद्भिः ।
एकाकिनी रात्रिषु गूर्जराणां साफूत्करोतीव शिवारुतैः पूः[30] ॥ १०२ ॥
क्रीडावतीनां नगराङ्गनानां वक्त्रैः सदा यत्र सरोजसत्ता ।
सरस्तदश्रूणि किरत्यनाथं वातास्तपाथःकणकैतवेन ॥ १०३ ॥
मुण्डेव खण्डितनिरन्तरवृक्षखण्डा
  निष्कुण्डलेव दलितोज्ज्वलवृत्तवप्रा ।
दूरादपास्तविषया विधवेव दैन्य-
  मभ्येति गूर्जरधराधिपराजधानी ॥ १०४ ॥
तस्मात्स्वचक्रपरचक्रहतावशेषां
  निःशेषिताखिलसपत्न समुद्धरस्व ।
यस्मादमानवचरित्रपवित्रितेन
  संभावनात्र भवता भुवनेर्जितासौ ॥ १०५ ॥

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[24] मुञ्जालसुत° C. [25] °कूटा°. [26] जगद्देनि°. [27] वैद्य° C.
[28] उद्वसत्यां A. [29] संडुमरा. [30] पुः B.

एकेन केशिरिपुणा विधृतं यदुच्चै-
भरिण भङ्गुरमिवासुरभूपतीनाम् ।
तद्वीर वीर धवलेन सुतेन भूयः
संभूय भूवलयमुद्धर संप्रति त्वम् ॥ १०६ ॥

व्याहृत्य कृत्यमिति सा सहसा च कण्ठ-
पीठे निवेश्य विशदामिह पुष्पमालाम् ।
कुत्रापि तत्र भवती सह निद्रया मे
याताथ यूयमिह जल्पत नः किमेतत् ॥ १०७ ॥

इत्थं वदन्नथ हरिपतिहस्तकोसौ
सौवस्तिकेन जगदे जगदेकवीरः ।
स्वप्नोयमर्थमकदर्थतया ददानो
व्याख्यानमिच्छति भवानिव नैव देव ॥ १०८ ॥

राजन्यधन्यतममन्यमहं न मन्ये
यस्तारिवीरभुजवैभवतो भवतः[31] ।
या न स्पृशत्युपनतानपरान्कदापि
यस्त्वामुपेन्द्रमिव सा वृणुते स्वयं श्रीः ॥ १०९ ॥

युष्मादृशामसदृशान्वयसंभवानां
न श्लाघ्यते जगति केन कुलार्गलासौ[32] ।
अग्रेसरी भवति दुश्चरितप्रवृत्तौ
या संगरव्यतिकरापसृतौ तु पश्चात् ॥ ११० ॥

उद्गच्छतस्तव रवेरिव संपराये
छायेव संमुखमुपैति न शत्रुसेना ।

[31] °भवन्तः A, B, C. [32] C has got the text changed to कुलागतासौ.

दीपाङ्कुरा इव दशान्तमुपेयिवांस-[33]
स्तेजो निजं मुकुलयन्ति च मण्डलीकाः ॥ १११ ॥
आनीतवानसि गुणैर्गुरुभिः स्वकीयै-
र्बद्ध्वा नृपश्रियमिमां सुभटोपभोग्याम् ।
सन्मन्त्रिभिस्तदनुरञ्जय मञ्जुमूर्ते
व्यावर्तते न हि यथा त्वदवस्थितासौ ॥ ११२ ॥
दृप्यद्भुजाः क्षितिभुजः श्रियमर्जयन्ति
नीत्या समुन्नयति मन्त्रिजनः पुनस्ताम् ।
रत्नावलीं जलधयो जनयन्ति किं तु
संस्कारमत्र मणिकारगणः करोति ॥ ११३ ॥
पित्रा विचित्ररचितानुकृताच्युतेन
तेनाथ वीरधवलो बलवान्नियुक्तः ।
युक्तश्च भूभरसमुद्धरणे विधात्रा
चिन्तां चकार सचिवेषु शुचिक्रियेषु ॥ ११४ ॥
अथ दशरथकल्पस्त्यक्ततल्पः प्रभाते
स च नृपतिरपत्यं तच्च रामोपमेयम् ।
स च परिचरणीयो गूर्जराणां विशिष्ट-
प्रतिकृतिरुदतिष्ठत्कर्म साध्यं विधातुम् ॥ ११५ ॥

इति गूर्जरेश्वरपुरोहितश्रीसोमेश्वरदेवविरचिते कीर्तिकौमुदीनाम्नि महाकाव्ये नरेन्द्रवंशवर्णनो नाम द्वितीयः सर्गः ॥ २ ॥

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[33] दिशान्त° A, B, C.

मन्त्रिस्थापना ।

रसालंकरणे तस्मिन्नालवालानुकारिणि ।
प्रांशुः प्राग्वाटवंशोभूत्पुरे गूर्जरभूभुजाम् ॥ १ ॥
त्वचिसाराः परे वंशाः सदा पत्त्राणि बिभ्रति ।
क्रियासारश्च वंशोयं धत्ते पात्रपरंपराम् ॥ २ ॥
नररत्नैर्यदुत्पन्नैरुद्भूताद्भुतकान्तिभिः ।
विभूषिता विशेषेण जगतीव सरस्वती ॥ ३ ॥
मन्त्रिमण्डलमार्तण्डश्चण्डपः प्रथमः पुमान् ।
कुले तस्मिन्नुदेतिस्म तमसामवसानकृत् ॥ ४ ॥
चाणक्यादिव चातुर्यं गिरमाङ्गिरसादिव ।
अम्भोधेरिव गाम्भीर्यं यः शुभैकाग्रहोग्रहीत् ॥ ५ ॥
न च्छिद्रं क्षुद्रमप्यत्र मन्त्रिरत्ने न्यवेशयत्[1] ।
धात्रा केन प्रकारेण सोनुस्यूतगुणः कृतः ॥ ६ ॥
मानी नामन्यत श्लाघ्यां यः श्रियं सरसीरुहाम्[2] ।
यैर्मनागपि न म्लानमिनपादावधीरितैः ॥ ७ ॥
तद्भूश्चण्डप्रसादोभूद्गङ्गाडिण्डीरपाण्डुभिः ।
यशोभिः ककुभां येन चक्रे श्रीखण्डमण्डनम् ॥ ८ ॥
कदाचिदपि न त्यक्तः पाणिपद्मगृहीतया ।
गेहिन्येव वदान्योयं नृपव्यापारमुद्रया ॥ ९ ॥
मृदुर्वाणी मतिस्तीक्ष्णा साधुः श्रीः कीर्तिरित्वरी ।
वीतरागं मनो यस्य स्फीतरागं करद्वयम् ॥ १० ॥

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[1] निवेशितम् C. [2] सरसि° A, B. C had originally the same reading, but it is changed into मानिनामन्यतः श्लाघ्यां यः श्रियं सरसि रुहाम्.

यः पराभूतकर्पूरैः कीर्तिपूरैर्निरन्तरम् ।
चिरं विरचयामास राकामाकालिकीमिह ॥ ११ ॥
सोमः समुद्रतस्तस्मादुज्जगाम मनोरमः ।
सवित्री जातमात्रेण येन द्यौरिव दिद्युते ॥ १२ ॥
अपूर्वः कोपि सोमोयं कलङ्कविकलाकृतिः ।
न हि मारपुरस्कारं चक्रे भावं च नो भवे ॥ १३ ॥
निदधे गुणरत्नानां यत्र कोशः स्वयंभुवा ।
तत्र श्रीसिद्धराजोपि रत्नकोशं न्यवीविशत् ॥ १४ ॥
स्वं मेने येन सोमेन पूर्णेनाभ्यर्णवर्तिना ।
गृहीतानन्तभोगः श्रीसमिद्धोधि[3]कमीश्वरात् ॥ १५ ॥
सावित्रं बिभ्रता तेजः सीतां च सहचारिणीम् ।
काकुत्स्थेनेव येनापि नदीनातिक्रमः कृतः ॥ १६ ॥
अमेयमहिमा श्रीमानश्वराजस्ततोभवत् ।
येन दानार्द्रहस्तेन हस्तिराजोप्यजीयत ॥ १७ ॥
तस्मान्निरन्तरत्यागस्थगिताश्रितदुःस्थितेः ।
निजैरर्थैन्द्रियैर्लब्धा कामना न मनागपि ॥ १८ ॥
आनीतं न्यायतो वित्तं व्ययितं धर्मकर्मसु ।
यशस्तु जगति स्तुत्यं केवलं यस्य तिष्ठति ॥ १९ ॥
प्राकृतां रेणुकाबाधां[4] स्मरन्ननुशयादिव ।
मातुर्विशेषतश्चक्रे भक्तिं यः पुरुषोत्तमः ॥ २० ॥
जनन्या जठरे मासानध्युवास दशैव यः
हृदयाम्भोरुहे तस्य यावज्जीवमियं पुनः ॥ २१ ॥

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[3] श्रीसमिद्धः सोधि° A; °समिद्धोधि° B, C.
[4] प्राकृता...बाधा A, B, C.

सततं सचिवश्रेणिमाणिक्यस्याङ्गसङ्गिनी ।
कान्ता कुमारदेवीति तस्य कान्तिरिवाभवत् ॥ २२ ॥

स्वाभाविकेन शौर्येण मान्याः सुमनसामपि ।
प्रवाहा[5] इव जाह्नव्यास्तया सूताः सुतास्त्रयः ॥ २३ ॥

मुख्यः श्रीमल्लदेवाख्यो वस्तुपालाह्वयस्ततः ।
तेजःपालाभिधः पश्चात्त्रयी भाति त्रयीव सा ॥ २४ ॥

पुरुषाणामिमास्तेषां परेषामिव मूर्तयः ।
त्रिधा विभिद्यमाना अप्येकैव परमार्थतः ॥ २५ ॥

स्वयं शुद्धेषु यत्तेषु गुरुणा शौचशिक्षणम् ।
घनसारपरागेण मार्जनं मौक्तिकेषु तत् ॥ २६ ॥

यल्लब्धं[6] मल्लदेवेन यशः शुभ्रं विभाव्य तत् ।
शिष्टैर्न विष्टपे दृष्टं कैरवं कैरवज्ञया ॥ २७ ॥

इयती मल्लदेवस्य कौस्तुभेन विभिन्नता ।
जिनो हृदि यदेतस्य जिनस्य त्वपरः सदा ॥ २८ ॥

वस्तुत्वं वस्तुपालस्य सैव वेत्ति सरस्वती ।
तदीयवदनाम्भोजे या वसत्यनुवासरम् ॥ २९ ॥

स्थितं पुरुषयोर्मध्ये पूर्वजानुजयोस्तयोः ।
मन्यते मध्यमं यः स्वमुत्तमं तं जनः पुनः ॥ ३० ॥

किमस्तु वस्तुपालस्य मन्त्रीन्दोः साम्यमिन्दुना ।
यद्दत्ते वसुधामेष सुधामेवापरः पुनः ॥ ३१ ॥

वृद्धिं न्यग्रोधशाखीव स प्राप्नोति यथा यथा ।
क्षमालंकरणः केषां नाश्रयः स्यात्तथा तथा ॥ ३२ ॥

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[5] प्रवाह B, A, C.
[6] तल्ल° A, B, C.

षड्भिरेव गुणैर्येन क्वापि कीर्तिपटी कृता ।
वसुंधरा धराम्भोधिसहिता पिहिता यया ॥ ३३ ॥

मन्ये मनसि साधूनां यो वसत्यनुवासरम् ।
यदनुक्तोपि जानीते विधत्ते च तदीप्सितम् ॥ ३४ ॥

अहंकरोति नात्मानं त्वंकरोति न सद्गुरून् ।
यः पुनः प्रधनारम्भे हुंकरोति विरोधिनः ॥ ३५ ॥

दयिता ललितादेवी यस्य सर्वाङ्गहारिणी ।
अर्धाङ्गहारिणीं[7] पत्युः पार्वतीं हसतीव या ॥ ३६ ॥

तस्मादमात्यजीमूतात्सुक्षेत्रेस्मिन्सुताङ्कुरः ।
जयसिंहाह्वयः सोयं बालोपि फलितः सताम् ॥ ३७ ॥

पूर्वे सर्वेपि तार्यन्ते निस्तार्यन्ते तथार्थिनः ।
एतेन यस्य पोतेन प्रतार्यन्ते न तु प्रजाः ॥ ३८ ॥

तेजःपालः पुनस्तेषु सोदरेषु लघुः किल ।
निजप्रभुप्रसादेन गुरुणापि न लङ्घ्यते ॥ ३९ ॥

छन्दःशास्त्रे श्रुतास्माभिर्लघुतापि क्वचिद्गुरोः ।
तस्मिन्बन्धुजने दृष्टा गुरुतास्य लघोरपि ॥ ४० ॥

अश्वराजात्मजावेतौ नासत्यावमृतौषधैः ।
संप्रति प्रतिकुर्वाते सर्वमप्यातुरं जगत् ॥ ४१ ॥

अमी सुमनसस्तेन स्पर्धन्तामुद्धताः कथम् ।
सोपि सद्बुद्धिना येन जितः सुमनसां गुरुः ॥ ४२ ॥

अपूर्वं तस्य वैदुष्यं यद्दिक्पालैः स्वभूभुजा ।
समानैर्दशभिः सार्धं मेने संध्यक्षराणि यत् ॥ ४३ ॥

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[7] हारिणी ... पार्वती B, C.

शुभं स्वभावमालोके लोकेस्मिन्नेकमेव तम् ।
यदुक्तं[8] तत्करोत्येव यत्कृतं तन्न वक्ति यः ॥ ४४ ॥
उपकृत्ये कृती पुंसां वित्ते तेषां न केवलम् ।
अपि यः स्तुतिलञ्चायां[9] सचिवो दुर्गतस्पृहः ॥ ४५ ॥
उपकर्ता सतामन्यैरुपकारयिता च यः ।
हरते हि मरुत्तापं हारयत्यपि वारिदैः ॥ ४६ ॥
वात्ययेवोन्नतिं नीतः श्रिया तृणसमः पुमान् ।
क्षमां त्यजति न त्वेष शिखरीवोदयन्नपि ॥ ४७ ॥
अपूर्वं मन्त्रिमाणिक्यं चाणक्यमिह[10] मन्महे ।
वसुधावलये येन सदानन्दोदयः कृतः ॥ ४८ ॥
यद्यप्यनुपमा नाम प्रेयसी तस्य मन्त्रिणः ।
मूर्त्या तथापि मन्येहमेनां मेनाङ्गजामिव ॥ ४९ ॥
लावण्यसिंहनामानं सा लावण्यवतंसिनम् ।
तनयं जनयामास विनयावर्जितप्रजम् ॥ ५० ॥
भूमिभर्तुरथ कर्तुमिच्छतस्तस्य सत्पुरुषसंग्रहं[11] श्रिये ।
एकदा हृदयमागताविमौ दीप्तशीतकिरणाविवाम्बरम् ॥ ५१ ॥
तद्गुणान्निपुणया मनीषिणामग्रणीर्धिषणया विमृश्य सः ।
आजुहाव च समागतौ च तौ कार्यसिद्धिरविलम्बिनी सताम् ॥५२॥
तत्र तौ ददृशतुः शतक्रतुप्रायमायतभुजं महीभुजम् ।
सानुजं च सचिवं स दृष्टवानर्थजुष्टमिव धर्ममग्रतः ॥ ५३ ॥
तावुपायनमुपायपण्डितौ[12] मण्डितौजसिक्रपद्धतेः पुरः ।
उद्गणय्य चरणद्वयं मुदा तस्य वीरतरणेः प्रणेमतुः ॥ ५४ ॥

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[8] तदुक्तं B, A, C. [9] स्तुतिलम्बायां B. [10] चाणिक्य B, A, C.
[11] तत्पुरुष° B, A. [12] °मुपायमण्डितौ B.

तेन वैनतनयानुकारिणा कर्तुमात्मकरणाधिकारिणौ ।
सप्रसादवदनेन सादरं सोदरौ समुपवेशिताविमौ ॥ ५५ ॥
तस्य निर्दलितभूरिभूभृतः स्वःपतिप्रतिकृतेः[13] कृतासनौ ।
अश्वराजतनुजौ रराजतुस्तौ सुरासुरगुरूपमौ पुरः ॥ ५६ ॥
एतयोर्विनयनम्रमस्तकन्यस्तसंपुटितपाणिपद्मयोः ।
निर्ममे समदशत्रुदन्तिनामङ्कुशः स कुशलानुयोजनम् ॥ ५७ ॥
नीलनीरदरवानुवादिना नादयन्नथ दिशः स्वरेण सः ।
तौ पुनश्चरितचातकव्रतौ वक्तुमारभत मारसंनिभः ॥ ५८ ॥
आकृतिर्गुणसमृद्धिशंसिनी नम्रता कुलविशुद्धिसूचिका ।
वाक्क्रमः कथितशास्त्रसंक्रमः संयमश्च युवयोर्वयोधिकः ॥ ५९ ॥
श्लाघ्यतां कुलमुपैति पैतृकं स्यान्मनोरथतरुः फलेग्रहिः ।
उन्नमन्ति यशसा सह श्रियः स्वामिनां च पुरुषैर्भवादृशैः ॥ ६० ॥
यौवनेपि मदनान्न विक्रिया नो धनेपि विनयव्यतिक्रमः ।
दुर्जनेपि न मनागनार्जवं केन वामिति नवाकृतिः कृता ॥ ६१ ॥
आवयोस्तु पितृपुत्रयोर्महानाहितः[14] क्षितिभरः पुरद्रुहा ।
तद्युवां सचिवपुंगवावयं योक्तुमत्र युगपत्समुत्सहे ॥ ६२ ॥
विद्युदञ्चलचलाचलश्रियं संनिवेश्य सचिवेषु साधुषु ।
संप्रहारभरसंभृतश्रमाः शेरते सुखममी क्षमाभुजः ॥ ६३ ॥
येन केन च सुधर्मकर्मणा भूतलेत्र सुलभा विभूतयः ॥
दुर्लभानि सुकृतानि तानि यैर्लभ्यते पुरुषरत्नमुत्तमम् ॥ ६४ ॥
मत्पितुर्भुजयुगेन संयुगादाहृतां[15] जितयुगश्रिया श्रियम् ।
अक्षरक्षणविचक्षणौ युवां नित्यमेधयतमिद्धया धिया ॥ ६५ ॥

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13 °व्याते B.
14 °नाहतः B, A, C.
15 °दाहृता A, B, C.

इत्युदीर्य भुजवीर्यशालिना[16] मुद्रिता[17] दशनचन्द्रिकामुना ।
वस्तुपालवदनारविन्दतः स्यन्दते स्म मधु वाङ्मयं ततः ॥ ६६ ॥
देव सेवकजनः स गण्यते पुण्यवत्सु गुणवत्सु चाग्रणीः ।
यः प्रसन्नवदनाम्बुजन्मना स्वामिना मधुरमेवमुच्यते ॥ ६७ ॥
सप्रसादवदनस्य भूपतेर्यत्र यत्र विलसन्ति दृष्टयः ।
तत्र तत्र शुचिता कुलीनता दक्षता सुभगता च गच्छति ॥ ६८ ॥
जायते जलदवृन्दवृष्टिभिः शाखिनां सफलता शनैः शनैः ।
तुष्यतां[18] क्षितिभृतां तु दृष्टिभिस्तत्क्षणादपि नृणां फलोदयः ॥ ६९ ॥
नास्ति तीर्थमिह पार्थिवात्परं यन्मुखाम्बुजविलोकनादपि ।
नश्यति द्रुतमपायपातकं संपदेति च समीहिता सताम् ॥ ७० ॥
जीवनाय मनुजन्मनामिह भ्राम्यतामथ कदापि स प्रभुः ।
त्वादृशो भवति भाग्ययोगतो वेत्ति यः सदसतां यदन्तरम् ॥ ७१ ॥
किं तु विज्ञपयितास्मि किंचन स्वामिना तदवधार्यतां हृदा ।
न्यायनिष्ठुरतरा गिरः सतां श्रोतुमप्यधिकृतिस्तवैव यत् ॥ ७२ ॥
सा गता शुभमयी युगत्रयी देव[19] संप्रति युगं कलिः[20] पुनः ।
सेवकेषु न कृतं कृतज्ञता नापि भूपतिषु यत्र दृश्यते ॥ ७३ ॥
ते राजानः स्वर्गताश्चक्रिरे यैर्वीरैर्वीर क्ष्मापतीनां प्रबन्धाः ।
तेपि प्राप्तास्तत्र सन्मन्त्रिणो ये श्लोकांस्तेषां शोधयन्तिस्म शुद्धाः ॥७४॥
दृष्टिर्नष्टा भूपतीनां तमोभिस्ते लोभान्धान्सांप्रतं कुर्वतेये ।
यैर्नीयन्ते वर्त्मना तेन यत्र भ्रश्यन्त्याशु व्याकुलास्तेपि तेपि ॥७५॥
न सर्वथा कश्चन लोभवर्जितः करोति सेवामनुवासरं विभोः ।
तथापि कार्यः स तथा मनीषिभिः परत्र बाधा न तथात्र वाच्यता ॥७६॥

[16] °शालिनि C. [17] मुद्रता B, A, C. [18] पुष्यतां B.
[19] दैव C. [20] कलिं A, B, C.

पुरस्कृत्य न्यायं खलजनमनादृत्य सहजा-
नरीन्निर्जित्य श्रीपतिचरितमाश्रित्य च यदि ।
समुद्धर्तुं धात्रीमभिलषसि तत्सैष शिरसा
धृतो देवादेशः स्फुटमपरथा स्वस्ति भवते ॥ ७७ ॥

सचिववचनमेतच्चेतसा सोत्सवेन
क्षितितलतिलकोयं कृत्स्नमाकर्ण्य सम्यक् ।
अकृत कनकमुद्राकान्तिकिञ्जल्कसान्द्रं
करसरसिजयुग्मं मन्त्रियुग्मस्य तस्य ॥ ७८ ॥

अवनिपतिरनेन भूरिधाम्ना सचिवयुगेन चिराद्विराजमानः ।
पतगपतिरिवारिनागनाशं जनयति पक्षयुगेन संयुगे सः ॥ ७९ ॥

इति गूर्जरेश्वरपुरोहितसोमेश्वरदेवविरचिते[21] कीर्तिकौमुदीनाम्नि महाकाव्ये मन्त्रिस्थापनो नाम तृतीयः सर्गः ॥ ३ ॥

दूतसमागमनम् ।

श्रीवीरस्य धरोद्धारधुरीणस्योपधारणम् ।
चक्रतुः सचिवावेतौ पादौ सुरगिरेरिव ॥ १ ॥
ताभ्यां कल्याणरूपिभ्यां मन्त्रिभ्यामधिकाधिकम् ।
नृपाखण्डलराज्यश्रीः कुण्डलाभ्यामिव व्यधात् ॥ २ ॥
न्यायं[1] निवेशयन्नुर्व्यां निर्व्याजः स्वजनः सताम् ।
स्तम्भतीर्थं जगाम श्रीवस्तुपालो विलोकितुम् ॥ ३ ॥

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[21] इति श्रीसोमे° C.

[1] न्यायंति B; °शयन्नु° B, A.

स्तम्भतीर्थे[2] मनस्तीर्थप्रभाव इव...
केषाममोपनोदोषमीप्सितानि ददौ च यः ॥ ४ ॥
तमन्यमिव सश्रीकं समुद्रमवलोकयन् ।
ईर्ष्ययेव पयोभङ्गैर्भ्रूभङ्गं विदधेम्बुधिः ॥ ५ ॥
कोप्यपूर्वः समुद्रोयमपापः पृथिवीतले ।
यस्मात्प्रसरति स्वादुरसपूरा सरस्वती ॥ ६ ॥
प्रविवेश पुरे तत्र स पश्चान्मान्त्रिसत्तमः ।
तस्यागमे तु पौराणां प्रमोदः प्रथमं हृदि ॥ ७ ॥
हट्टे हट्टे पटोत्तम्भस्तोरणं च गृहे गृहे ।
पुरुषे पुरुषे प्रीतिः संप्राप्ते तत्र मन्त्रिणि ॥ ८ ॥
धान्यैर्धन्यमिव क्षेत्रं फलैरिव घनं वनम् ।
सरः पूर्णमिवार्णोभिस्तेनाभूच्चारु तत्पुरम् ॥ ९ ॥
क्रूरैर्ग्रहैरिवाक्रम्य मुक्तमन्यैर्नियोगिभिः ।
प्रीणात्येष पुरं मन्त्री नक्षत्रमिव चन्द्रमाः ॥ १० ॥
पुरं रोगैरिव ग्रस्तमपैररधिकारिभिः[3] ।
सद्वैद्य[4] इव तन्त्रज्ञो मन्त्री प्रतिकरोति यः ॥ ११ ॥
केनाप्यन्येन या चक्रे सतां पीडाधिकारिणा ।
वार्यते वस्तुपालेन सा संप्रत्यधिकारिणा[5] ॥ १२ ॥
प्रत्यावृत्तिः[6] कृतस्येव कलेरिव गलग्रहः ।
बलेः पुनरिवोत्थानं स मेने सुमनःशतैः ॥ १३ ॥

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[2] All the three copies have the first line incomplete and the second incorrect as given above. C suggests शाम्भवः to fill up the blank in the first. [3] °मपारे° B, A, C. [4] तद्वैद्यइव C.
[5] °त्यधिकारिणी B. [6] °वृत्तिक° B, A °वृत्तिकृ° C.

निशासु नीचसंभोगसंभूतधनकामना ।
सत्यत्र मन्त्रिमाणिक्ये गाणिक्येनापि तत्यजे ॥ १४ ॥
सर्वत्रोच्छ्वसितं सद्भिः खलानां म्लानमाननैः ।
निराकृतदुराचारं व्यापारं तत्र तन्वते ॥ १५ ॥
सांयान्त्रिकजनो येन कुर्वाणो हरणं नृणाम् ।
निषिद्धस्तदभूदेष धर्मोदाहरणं भुवि ॥ १६ ॥
स्पृष्टास्पृष्टनिषेधाय विधायावधिवेदिकाम् ।
पुरे[7]स्मिन्वारितस्तेन तक्रविक्रयविप्लवः ॥ १७ ॥
धात्रा स्थानेषु भग्नेषु ताम्यतामाश्रयः[8] सताम् ।
सद्वंशः सद्गुणश्चायं पटावास इवाभवत् ॥ १८ ॥
स्वामिना सत्प्रसादेन पाणिर्यद्यपि मुद्रितः ।
तथाप्युन्मुद्रितस्तस्य वित्तविश्राणनक्षणे ॥ १९ ॥
स्निग्धैः संभाषणैरेव यस्य द्रविणवर्षिणः ।
अर्थिनामुपशाम्यन्ति दौस्थ्यनिश्वासवायवः ॥ २० ॥
स्थानभ्रष्टस्य यः साधोराधारः सारवत्तया[9] ।
जटाजूटः सुरस्रोतः[10]प्रवाहस्येव शाम्भवः ॥ २१ ॥
लोकेस्मिन्नवमन्वाने जाने वैराग्यमागताः ।
सरस्वत्यास्पदं तीर्थमिव यं शिश्रियुर्गुणाः ॥ २२ ॥
महतां विद्यमानानां[11] वित्तेनोपकरोति यः ।
स्वर्गतानां जरत्पूर्तकीर्तनोद्धरणेन तु[12] ॥ २३ ॥

[7] पुरेत° B.   [8] ताम्यताश्र° B.   [9] °स्मारव° B.
[10] सरास्रोतः B सुरःस्रोतः A °श्रोत C.   [11] वर्तमानानां C.
[12] B reads the first line thus: स्वर्गतानां जरत्कीर्तिपूर्तनोद्धरणे ननु; but it is corrected in the same thus: स्वर्गतानां जरत्पूर्वकीर्तनोद्धरणे प्रभुः; स्वर्गतानां जरत्कीर्ति कीर्तनोद्धरणेन तु C.

प्रासादा[13]स्तेन देवानामुद्धृताः कारिताश्च ये ।
नवत्वमेव विख्यातमसंख्येष्वपि तेष्वभूत्[14] ॥ २४ ॥
यन्न्यूनं यत्र यन्नष्टं यस्तत्र तदचीकरत् ।
उत्पत्तिरुत्तमानां हि रिक्तपूरणहेतवे ॥ २५ ॥
अकल्पयदनेकानि[15] देवेभ्यः काननानि यः ।
हरनेत्राग्नितापस्य यत्र न स्मरति स्मरः ॥ २६ ॥
रम्भासंभावितैर्यस्य वनैर्वृषनिषेवितैः ।
मनोज्ञसुमनोवर्गैः स्वर्गसौन्दर्यमाददे ॥ २७ ॥
संगृहीतानि हारीतशुकचित्रशिखण्डिभिः ।
धर्मशास्त्रसधर्माणि यस्योद्यानानि रेजिरे ॥ २८ ॥
दर्शयन्सुमनोभावं श्रीमत्तामतुलामयम् ।
काननानां स्वबन्धूनां स्वबन्धूनामिवाकरोत् ॥ २९ ॥
सरांसि राजहंसालीशालीन्ययमचीखनत् ।
तेनैव तुल्यता येषां स्यादस्ताघतया तया[16] ॥ ३० ॥
आददानाः पयःपूरं यत्कासारेषु कासराः ।
विराजन्तेतरां पारावारेष्विव पयोधराः ॥ ३१ ॥
अकारयदयं [17]वापीरपापी यः क्रियारतः ।
सुधाया अपि माधुर्यं यज्जलैर्गलहस्तितम् ॥ ३२ ॥
ताः प्रपाः कारितास्तेन यदीयं पिबतां पयः ।
तृप्यन्त्यास्यानि पान्थानां न रूपं पश्यतां दृशः ॥ ३३ ॥
भवार्णवतरी[18] ब्रह्मपुरी येनात्र निर्ममे ।
यस्यां गायन्ति[19] सामानि नरा नार्यस्तु तद्यशः ॥ ३४ ॥

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[13] प्रसादाः B. [14] °षुभूत् C. [15] °इनल्पानि C.
[16] B and C give as a revised reading, स्यदस्ताद्येतया तयाः.
[17] वापिरपापीक्रि° A, C. [18] भवार्णवरी° A. [19] गायति B, A.

स्फुटं वेष्टयता शुभ्रैः कीर्तिकूटैः पटैरिव ।
दशापि[20] ग्राहिता येन दिशः श्वेताम्बरव्रतम् ॥ ३५ ॥

येन पौषधशालास्ताः कारितास्तारितात्मना ।
मध्ये श्वेताम्बरैर्यासां विशुद्धिः सुधया बहिः ॥ ३६ ॥

यस्य पौषधशालासु यतयः संवसन्ति ते ।
सदा येषामदाराणामात्मभूर्लंभत्रः कुतः ॥ ३७ ॥

ज्ञानाख्यं यस्य तच्चक्षुर्वाचा देवी ददे मुदा ।
नित्यं येनैष धर्मस्य गतिं सूक्ष्मामपीक्षते[21] ॥ ३८ ॥

अयं जगति मध्यस्थः स्पष्टं सृष्टिकृता कृतः ।
धर्माध्वानस्तदेतस्य स्थिताः सर्वेऽपि तावति ॥ ३९ ॥

नानर्च भक्तिमान्नेमौ नेमौ शंकरकेशवौ ।
जैनोऽपि यः सवेदानां दानाम्भः कुरुते करे ॥ ४० ॥

लभन्ते लोभतः पापाः शापानन्ये नियोगिनः ।
अधिकारमधिक्कारममात्यः पात्यसौ पुनः ॥ ४१ ॥

अथ गूर्जरराजराज्यलक्ष्मीं रमणीयां चरचक्षुषा निरीक्ष्य ।
पृतनां द्रुतमादिदेश दूतीमिव तत्संग्रहणाय दक्षिणेन्द्रः ॥ ४२ ॥

श्रुतसिङ्घनसैन्यसिंहनादप्रसरा गूर्जरराजराजधानी ।
हरिणीव हरिन्मुखावलोकं चकितान्तःकरणा[22] मुहुश्चकार ॥ ४३ ॥

गृहमारभते न कोऽपि कर्तुं कुरुते कोऽपि न संग्रहं कणानाम् ।
स्थिरतां क्वचनापि नैति चेतः परचक्रागमशङ्कया प्रजानाम् ॥ ४४ ॥

अवधीरितधान्यसंचयानां बहुमानः शकटेषु मानवानाम् ।
विपदामुदये हि दुर्निवारे शरणं चक्रभृदेव देहभाजाम् ॥ ४५ ॥

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[20] दयापि B. [21] °पीक्ष्यते B, A, C. [22] °करणां C.

समुपैति यथा यथा समीपं रिपुराजध्वजिनी मदात्तदानीम् ।
परतः परतस्तथा तथासौ जनता जातभयोच्छ्रया प्रयाति ॥ ४६ ॥

तदवेत्य जवेन यादवेन्दोर्बलमागच्छदतुच्छवीरगर्वम्[23] ।
भृकुटीकुटिलं चकार कोपादलिकं श्रीलवणप्रसाददेवः ॥ ४७ ॥

उपकण्ठमकुण्ठविक्रमस्य स्फुरदुस्रप्रसरा हिरण्मयी स्रक् ।
शुशुभेस्य चुलुक्यभूपलक्ष्म्या भयवत्या[24] निहितेव बाहुवल्ली॥ ४८ ॥

परिपन्थिवरूथिनीं[25] प्रभूतां स नृपस्तुच्छपरिच्छदोप्यगच्छत् ।
बलिनाप्यरिणा रणप्रवृत्तौ सुभटानां हि पदानि संमुखानि ॥ ४९ ॥

बलवारिधिराजगाम शत्रोरुपतापीतटमुर्वरोपतापी ।
रभसादभिधावतिस्म वीरः स महीतीरमहीनबाहुशक्तिः ॥ ५० ॥

प्रचुरं तदरातिराजचक्रं तदजय्यं च बलं चुलुक्यभर्तुः ।
विमृशन्बहुशोपि संदिहानो न जनो निश्चिनुते गतिं स्थितिं वा[26] ॥५१॥

रिपुसैन्यनिवेशभूः[27] प्रजानां विदिताभूदनिवेदितापि दूतैः ।
गगनाङ्गणगाहनोल्बणैस्तज्ज्वलितग्रामसमूहधूमकूटैः ॥ ५२ ॥

भृगुकच्छमहीमहीनसस्यां चरतस्तानचिरेण वृष्णिवर्गान् ।
न बहूनपि दुर्जयानजय्यः समरेमन्यत वीरकेसरी सः ॥ ५३ ॥

प्रसरत्यथ मत्सरप्रबन्धे द्रुतमेकेन रणोल्बणं कृपाणम् ।
अपरेण सुतं करेण वीरं सहसा संयति यान्तमेष दध्रे ॥ ५४ ॥

क्षितिपान्तरविग्रहप्रसक्तौ पितृपुत्रावथ विग्रहीतुमेतौ ।
विदितावसरैश्चिराच्चतुर्भिर्मरुभूपैः सहसोपचक्रमाते ॥ ५५ ॥

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[23] °वीरवर्गम् B. [24] °भूपलक्ष्मीनय° B, A ; भूपलक्ष्मीम° C ; but C notes the reading °लक्ष्मीन marginally. [25] °विरूथिनी C. [26] B has the fourth foot without the words न जनो. [27] °निवेशिभूः B, A.

उभयोरनयोश्चतुर्भिरेभिर्विगृहीतिर्विहिताथ सापि पृष्ठे ।
इयतैव बुधैर्विबोधनीयं सुभटत्वं मृधमूर्ध्नि यस्य यावत् ॥ ५६ ॥
अथ गोद्रहलाटदेशनाथौ मरुनाथैर्निभृतं निबद्धसंधी ।
विधुरे परिहृत्य तत्र मित्रद्वितयं यत्कटकादुपेयतुस्तान् ॥ ५७ ॥
असतोरबलं तयोः सतोर्वा सबलं स्वं मनुतेस्म नैष वीरः ।
जलधिर्विगतैरुपागतैः स्यान्नहि भिद्योद्ध्यजलैः क्षयी चयी वा ॥५८॥
पुरतो यदि सिङ्घनस्य सैन्यं यदि पृष्ठे मरुभूभुजश्च तौ च ।
न बभूव तयोरचिन्त्यशक्त्योर्मुखरागस्य विपर्ययस्तथापि ॥ ५९ ॥
पुरतः सरतो यदुप्रवीराननुगच्छन्समरे करीव[28] मत्तः ।
व्यथितः प्रतिपार्थिवैः स पश्चात्सपदि व्याववृते नृपः सकोपः ॥ ६० ॥
जगति ज्वलिताखिलप्रदेशः प्रचुरीभूतमलिम्लुचप्रचारः[29] ।
स परस्परविग्रहो ग्रहाणामिव तेषामभवन्नरेश्वराणाम् ॥ ६१ ॥
अवलोक्य चुलुक्यपार्थिवौ तौ विपरीतैर्बहुभिर्नृपैः परीतौ[30] ।
खरशीतकराविवाम्बुवाहैर्जनतेयं मनुतेस्म दुर्दिनं तत् ॥ ६२ ॥
वलितेपि चुलुक्यपार्थिवेस्मिन्न कृतं तैर्यदुभिः पुरः प्रयाणम् ।
हरिणैरनुगम्यते न मार्गो हरिणा तत्क्षणमाश्रितोज्झितोपि[31] ॥ ६३ ॥
हरितं परिहृत्य चन्दनाद्रेरथ गन्तुं हिमभूभृतः प्रवृत्तः ।
अभवल्लवणप्रसादशूरः प्रसरत्तीव्रतरप्रतापरौद्रः ॥ ६४ ॥
सहजा इति येषु बन्धुबुद्धिः प्रथमाभूदथ तान्विकारकर्तॄन् ।
षडपि द्विषतो विमृश्य जेतुं नृपवीरः स पुनश्चकार योगम् ॥ ६५ ॥
प्रसृतेथ महीभृतां विरोधे क्षयसिन्धाविव सिन्धुराजसूनुः ।
प्रणिधिं प्रजिघाय मन्त्रिणेस्मै तृणवद्विश्वमपि स्मयेन पश्यन् ॥ ६६ ॥

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[28] गच्छन् B, A ; करीव B.
[29] प्रचरी° B, A.
[30] परीतौ: B, A.
[31] °त्क्षणामातोज्झितोपि B.

तुलुकोद्भवभूपतेरमात्यं भयकालेपि निराकुलं तमेत्य ।
प्रणिधिः प्रणिपत्य च प्रवीणो विनयच्छन्नमदामुवाच वाचम् ॥६७॥
सुभटैरपरैर्विमुक्तमस्त्रं समरोर्वीषु य एक एव धत्ते ।
अथवा भुवने निराश्रयाणां शरणं किं नु तथाविधैर्विनास्तु ॥ ६८ ॥
दलितेपि दले स्थितः समित्यां यदुभिर्यो बहुभिर्धृतः कथंचित् ।
हृदयेषु गुणार्जितेषु तेषामपरेषामपि विश्रमं जगाम ॥ ६९ ॥
विधृतेपि सुतेत्र तत्सवित्रा न सपत्राकृतमानसा तथाभूत् ।
समरेपि भयंकरेपि वक्तुः[32] समसत्त्वेन नयेन लज्जितासौ ॥ ७० ॥
अवलोकितमात्र एव गुप्तैर्यदुसिंहेन विमोच्य सिङ्घनेन ।
निदधे भुजपञ्जरे स्वयं यः क्व लभन्ते गुणिनो हि न प्रतिष्ठाम् ॥ ७१ ॥
विधुरेपि न मुञ्चते निजं यः कुलधर्मं च कुलान्वयप्रदीपः ।
स यदाह मदाननेन शङ्खः शृणु तन्मन्त्रिमणे[33] [वचः]स्वपथ्यम् ॥७२॥
विषमेपि कथं स सत्यमार्गे स्खलतु श्रीलवणप्रसादपुत्रः ।
प्रददाति पदे पदे प्रबुद्धः सचिवो यस्य भवान्करावलम्बम् ॥ ७३ ॥
निपुणोसि गुणेषु षट्सु जाने पुनरेषा तव धीरता कुतस्त्या ।
व्यसने समुपस्थितेपि भर्त्तुर्यदशङ्कः कुरुषेधिकारमेकः ॥ ७४ ॥
अपि[34] वेत्ति भवानपीदृशं यत्पितृभुक्तिर्मम पत्तनं यदेतत् ।
स्वधनग्रहणार्थमागतोहं समयज्ञोसि तदर्प्यतामिदं मे ॥ ७५ ॥
यदि संप्रतिपत्तिरस्ति चित्ते नगरस्यास्य नियोगवासना च ।
प्रणम द्रुतमेत्य तत्प्रसन्ने मयि दूरे न तवाधिकारमुद्रा ॥ ७६ ॥
अपरोपि विधास्यतेधिकारी नगरे कश्चन पैतृके मयास्मिन् ।
भजसे यदि मां ततः स्थिरैव त्वयि मुद्रास्तु गुणाः प्रियाः प्रभूणाम् ॥७७॥

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[32] वक्तः A, C. [33] °मणेस्वपथ्यम् A, B, C. [34] अयि B.

अथ चेतसि किंचिदन्यथा ते स्थितमास्ते तदपि प्रियंकरं नः ।
यदसाध्यविरोधसाधनाय प्रतिभूरस्ति ममैष खड्गदण्डः ॥ ७८ ॥
अवलेपमलीकमाश्रितो यः प्रभुमभ्यर्थिन[35]मन्यथा करोति ।
कुपितेन स तेन दण्ड्यमानः सह जीवेन ददाति वित्तजातम् ॥ ७९ ॥
अथ स व्यथितोपि तद्वचोभिर्न विकारं प्रकटीचकार मन्त्री ।
मलिनत्वमुपैति वातनुन्नैर्न रजोभिः सुरवाहिनीप्रवाहः ॥ ८० ॥
जगदे जगदेकबन्धुनैवं सचिवेनापि सरद्वचाः स चारः ।
भवताभिहितं यदात्मभर्त्तुश्चरितं तन्न चमत्करोति कस्य ॥ ८१ ॥
तरणेरिव सिन्धुराजसूनोर्महसा दुःप्रसहेन शुष्कदेहम् ।
दहतिस्म सुखेन लक्ष्मदेवद्रुममुच्चैरपि यादवेन्द्रदावः ॥ ८२ ॥
समरैकरतेरमुष्य सत्त्वं[36]स्तुतिकोलाहलकाहलानिनादैः ।
श्रुतिमार्गमुपैति मर्त्यलोके सुभटानामभिधायिनां परेषाम् ॥ ८३ ॥
विपरीतमतित्वमस्य मन्ये यदसावर्थयते [पुनः] पुरं तत् ।
हयसैन्यसहायतोपि सिंहान्नृपसिंहेन विगृह्य यद्गृहीतम् ॥ ८४ ॥
बहुभिः सह योद्धुमक्षमं मे मनुते स्वामिनमेष तन्मृषैव ।
ननु निश्चयनिश्चलस्य पुंसस्त्रिदशा यान्ति सहायतां[37] क्रियासु ॥ ८५ ॥
बकपाटकचेष्टितं न दृष्टं न च सिद्धेश्वरसंनिधानयुद्धम् ।
किमनेन मनस्विनो यदस्य क्षितिमाकाङ्क्षति लीलयैव लब्धुम् । ८६ ॥
तनयः पितृवित्तमर्हतीति व्यवहारः पुरुषान्तरेषु युक्तः ।
परसंपदपेक्षिणां नृपाणां स कृपाणेन कृतः पुनः प्रमाणम् ॥ ८७ ॥
तदुपेहि पतिं स्वमेवमस्मद्वचसा ब्रूहि च देव वेत्सि सर्वम् ।
अवलेपममुं विमुञ्च नो चेदयमस्मि त्वमितो[38] विचार्य कुर्याः ॥ ८८ ॥

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[35] °मल्पार्थि° A, C.
[36] सत्त्वे B, A.
[37] सहाता B; सहायता A, C.
[38] त्वमतो C.

श्रुत्वा वचः सचिवचक्रशतक्रतोस्त-
 द्भूयोप्यभाषत रुषा परुषाक्षरं सः ।
आः किं ब्रवीषि मदमन्दमतिस्त्वमेवं
 देवस्य तस्य नियतं न हि वेदितासि ॥ ८९ ॥

कुर्वाणस्त्वयि शस्त्रधारणमसावस्मत्पतिर्लज्जते
 येनैकेन रणाङ्गणेवगणितः सेनाघनः सिङ्घनः ।
तत्ते चेतसि चेद्विचारकणिका काप्यस्ति[39] तन्मुच्यताम्
 मानोयं नयवेदिनाथ भवता वर्मेदमामुच्यताम् ॥ ९० ॥

अथ सचिवमवश्यमाहवाय प्रवणमतिं मतिमानयं विदित्वा ।
पवन[40] इव वनोन्मुखं कृशानुं विभुमभिषेणनवाञ्छमभ्यगच्छत् ॥ ९१ ॥

इति गूर्जरेश्वरपुरोहितश्रीसोमेश्वरदेवविरचिते कीर्तिकौमुदीनाम्नि महाकाव्ये दूतसमागमनोनाम चतुर्थः सर्गः ॥ ४ ॥

युद्धवर्णनम् ।

कथितारिविचारेण चारेण प्रेरितस्ततः ।
सिन्धुराजात्मजः सिन्धुर्वायुनेवोदजृम्भत ॥ १ ॥
कुपितः करवालेन सिन्धुराजाङ्गभूर्बभौ ।
कल्पान्तविप्लुतः शम्भुः कृतान्तेनेव संगतः ॥ २ ॥
भृकुटीघटना भाले तस्य भाति स्म[1] भीषणा ।
त्र्यक्षचक्षुर्यया जिग्ये युगान्तोद्भ्रान्तपावकम् ॥ ३ ॥

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39 कोप्यस्ति C. 40 यवनइवबभोन्मुखं B; यवन इव वनोन्मुखं A, C.
1 भातिस्सभिषणा A; °स्सभीषणा B, C.

रुषा स्मितमुखः शङ्खः शङ्खपाणिसमच्छविः ।
नोभवद्भीतये कस्य सितविद्युदिवाम्बुदः ॥ ४ ॥

स प्रतस्थे हयोदस्तैः[2] परागपटलैर्घनैः ।
प्रावृषं राजहंसानामकाले कल्पयन्निव ॥ ५ ॥

केतुपत्रमयच्छत्रच्छन्ना[3] तस्य पताकिनी ।
जङ्गमोद्यानलेखेव दोःस्थिताया जयश्रियः ॥ ६ ॥

झटित्यागत्य साटोपो वटकूपसरस्तटे ।
व्याचष्ट पटहोद्धोषैर्द्विषामेष स्वमागतम् ॥ ७ ॥

निस्वाननिस्वमा [ना] नस्य स्वकर्णाभ्यर्णमागतान् ।
उदस्तभ्रूकुटीभङ्ग्या मन्त्री प्रत्युदगादिव ॥ ८ ॥

मन्त्री यद्यपि गाम्भीर्याद्भावं नाविश्चकार तम् ।
तथाप्येष कृतोत्थानैर्व्यक्तीभूतः शिरोरुहैः ॥ ९ ॥

संनद्धसैनिकः शङ्खो भिन्नशृङ्ख इव द्विपः[4] ।
सङ्गरावेशदुर्वारः संचचार शनैः शनैः ॥ १० ॥

स चौलुक्यनृपामात्यः संचरत्यरिसंचये ।
सैन्यमारचयामास[5] त्रासमुक्तेन चेतसा ॥ ११ ॥

चन्दनागरुकर्पूरकस्तूरीकुसुमस्रजः ।
स्वःस्त्रीसंभोगमिच्छद्भिरिव धीरैर्विदध्रिरे ॥ १२ ॥

संनाहः सङ्गरारम्भसंभवत्सत्त्वसंपदः ।
उच्छ्वसत्या[6] अमात्यस्य न मात्यस्य तनौ तदा ॥ १३ ॥

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[2] हयोदस्त्रैः A ; हयोदस्तैः B, C. [3] केपि......च्छत्रा A, C ; °च्छत्रा B.
[4] संनिद्ध A, B ; भिन्नशङ्ख इवाद्विपः B, C ; भिन्नशङ्ख इवाद्विपाः A.
[5] °चरयामासशश° A. [6] उच्छ्वसात्याममात्यस्य A ; उछसात्यामतात्यस्य B, C.

दक्षिणेनाङ्घ्रिणा क्षोणिक्षोदनाजयशंसिनम् ।
आरुरोह जवादश्वमश्वराजाङ्गसंभवः ॥ १४ ॥
श्रीवीरनृपमुद्रां[7] यः सदा धारयते करे ।
वीरशूद्रकमुद्रापि[8] धृता तेन तदा हृदि ॥ १५ ॥
भटा भुवनपालाद्या यद्यप्यग्रे तदाभवन् ।
तथापि स पुरस्तेषां पौरैः शूरतया मतः ॥ १६ ॥
अग्रे शङ्खचमूचक्रं मध्येप्रहरणाङ्गणम् ।
पारेरत्नाकरं वीरशिरोरत्नमसौ स्थितः ॥ १७ ॥
समासन्नेपि संग्रामे शौर्योद्भेदं[9] न भाषितैः ।
स चक्रे सचिवोत्तंसः क्रियासारा हि तादृशाः ॥ १८ ॥
स्थितं संख्यमुखे शङ्खस्तं वीक्ष्य विकसन्मुखम् ।
पाणौ रणरसोत्तालः करवालमलालयत् ॥ १९ ॥
स्थितेत्र संमुखे[10] शङ्खः प्रवेष्टुं नाशकत्पुरीम् ।
रोहिणीं रोषरौद्रोपि व्यथादशरथोशनिः ॥ २० ॥
चलन्मन्त्रिबलोत्क्षिप्तः क्षोणीरेणुगणो ननु ।
उदेष्यतः प्रतापाग्नेर्धूमराशिरिवोत्थितः ॥ २१ ॥
धूलिध्वान्तोदये तस्मिन्मुखोद्योतेन मन्त्रिणः ।
प्रतापः प्रकटीचक्रे श्रीवीरधवलप्रभोः ॥ २२ ॥
प्रभूतमपि तत्सैन्यं क्षोभायाभून्न[11] मन्त्रिणः ।
तेल्पेपि बहवो येषां रणारम्भे स्थितं मनः ॥ २३ ॥
स्थितेन तेन धीरेण कर्तुमद्वैतमात्मनः ।
गोष्ठीक्षमः समित्यां[12] यः स्याद्वादी सचिवो यदि ॥ २४ ॥

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[7] नृपमुद्राय A, B.
[8] वीरशूरक A.
[9] सौर्योद्भेद A, B.
[10] सन्मुखे A, B, C.
[11] क्षोभयाभून्न A.
[12] समित्यांसः A.

वाहिन्योस्तत्र संभेदे स कोपि तुमुलोभवत् ।
यस्याग्रे मन्द्रतामेति सामुद्रोपि महाध्वनिः ॥ २५ ॥
अवाञ्चितानि चापानि भ्रुवोर्युग्ममुदञ्चितम् ।
सुभटैः कोपसाटोपैः सेनयोरुभयोरपि ॥ २६ ॥
काण्डानां सहकोदण्डगुणैः संधिरजायत ।
तेषां वीरप्रकाण्डानां विग्रहस्तु परस्परम् ॥ २७ ॥
कर्णे लगद्भिरन्येषामन्येषां जीवितव्ययम् ।
कुर्वाणैर्विदधे बाणैः स्पष्टं दुर्जनचेष्टितम् ॥ २८ ॥
तत्राहवमहातीर्थे विशिखैर्गुणनिर्गतैः ।
भित्त्वा विकर्त्तनं चक्रे परस्मिन्पुरुषे लयः ॥ २९ ॥
विहाय शरधिं वेगाच्चापमापुः शिलीमुखाः ।
चिह्नमेतत्सपक्षाणां विधुरे यत्पुरः स्थितिः ॥ ३० ॥
वक्षो विक्षिप्य वैपक्षं पत्त्रिणः परतो गताः ।
न चिरं निर्गुणैर्लभ्या धीराणां हृद्यवस्थितिः ॥ ३१ ॥
खड्गिनः खड्गिभिः[13] कुन्तपाणयः कुन्तपाणिभिः ।
योधा योधैर्हयारूढा हयारूढैश्च संगताः ॥ ३२ ॥
मन्त्रीशाकरसंसर्गादिव दानार्थमुद्यतः ।
असिरुत्सृष्टवान्कोशं बद्धमुष्टिरपि क्षणात् ॥ ३३ ॥
वीराणां पाणिपादाब्जैः पूजितेवाहवक्षितिः ।
दत्तार्थे [र्घे]व[14] च दूर्वाभाकेशमिश्रैः शिरःफलैः ॥ ३४ ॥
अहिंसाव्रतभङ्गेन का स्यात्तस्यात्र वाच्यता ।
पुरुषव्रतनिर्वाहो येन तादृक्कृतस्तदा ॥ ३५ ॥

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[13] खड्गिनः खड्गिभिः A. [14] दत्तार्थेव A, B ; दत्तार्थैव C.

अहिंसाभङ्गसंभूतां मन्त्री मार्ष्टुं मनःखिदम् ।
चक्रे दिव्यमिव स्नानं स शूरः शरवृष्टिभिः ॥ ३६ ॥
प्रभुप्रोत्साहनं पृष्ठे मागधोत्तेजनं पुरः ।
विक्रान्तानां विशेषेण जातं विक्रमवृद्धये ॥ ३७ ॥
उद्दिश्यापि द्विषा मुक्तैर्न मन्त्री बिभिदे शरैः ।
अदृष्टः कोपि शिष्टानां बद्धकक्षो हि रक्षणे ॥ ३८ ॥
सुभटासृक्सरित्पूरः पुरस्ताद्दुस्तरो यदि ।
तथापि न विशश्राम मन्त्री शत्रूनभिव्रजन् ॥ ३९ ॥
विभाव्य तमसंभाव्यमवष्टम्भं रणे रिपोः ।
स्वचमूचरसंहार[15]मारब्धं च परैः पुरः ॥ ४० ॥
वीरः संग्रामसिंहोथ संख्ये शङ्खपराह्वयः ।
आविर्भावितवानुच्चैर्निजसंरम्भसौरभम्[16] ॥ ४१ ॥
अपि भ्रूपल्लवोल्लासः परैर्यस्य सुदुःसहः ।
तस्य संग्रामसिंहस्य खड्गोल्लासं सहेत कः ॥ ४२ ॥
तमङ्कमिवमायान्तमनपेक्षितजीवितः ।
भटो भुवनपालाख्यः शङ्खं प्रत्यभिजग्मिवान् ॥ ४३ ॥
सखा शङ्खस्य सामन्तः सेनां सीमन्तयन्नरेः ।
बलाद्गुलकुलोत्तंसमभ्ययुङ्क्त[17] तमन्तरा ॥ ४४ ॥
शस्त्रैः शस्त्रेषु भग्नेषु तयोरप्रतिमल्लयोः ।
मल्लयोरिव संजज्ञे केशाकेशि भुजाभुजि ॥ ४५ ॥
वियति प्रेक्षमाणाभिरप्सरोभिर्मृधं तयोः ।
बहु मेने स्वकीयानां चक्षुषामनिमेषता ॥ ४६ ॥

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[15] °सद्दार A, B, C.
[16] °भावितभानुच्चैः A ; संख्यशंखा° C.
[17] कुलोत्तंसः मभ्य° C.

सामन्तमन्तकस्यान्तं स नीत्वा सत्वरं पुनः ।
समं संग्रामसिंहेन संग्रामं कर्तुमभ्यगात् ॥ ४७ ॥
शङ्खेन खड्गपातैस्तैः[18] खण्डं खण्डं कृतं वपुः ।
संख्ये भुवनपालस्य पौरुषं न तु खण्डितम् ॥ ४८ ॥
स वीरो मन्त्रिवीरस्य शङ्खासिव्यस्तमस्तकः ।
तस्य प्रभुप्रसादस्य प्राणैरुच्छ्रवणोभवत्[19] ॥ ४९ ॥
श्रुत्वा भुवनपालस्य निधनं मृधमूर्धनि ।
मन्त्री तेनैव वैरेण रणाय प्रवणोधिकम् ॥ ५० ॥
प्रियं विक्रामतां क्रेतुमसुभिः[20] सुलभं यशः ।
धृतासिः प्राविशद्वीरो वीरमः समरापणम्[21] ॥ ५१ ॥
शङ्खपत्तिर्जयन्तश्च मन्त्रिपत्तिश्च वीरमः ।
उभौ शम्भू सतां[22] यातौ सचिवादौ जयश्रिये ॥ ५२ ॥
वैरिणामपि वीरेण रणान्तर्व्ययितात्मना ।
वाचि वाचि गदेवेन स्वबाहुस्तुतिराहिता ॥ ५३ ॥
स्थित्वा विपद्यमानेन भग्नेपि स्वचमूजने ।
पदे पदे कृतः स्तोमः सोमसिंहेन संगरे ॥ ५४ ॥
स्वामिशत्रुमहत्वापि मृतोस्मीति ह्रिया किल ।
विजयेन तथा यातं नेहायातं यथा पुनः[23] ॥ ५५ ॥
(भू)तलक्षेप(बुद्धे)व[24] शङ्खेनदृढमाहतः ।
भटो भुवनसिंहस्तु सपदि त्रिदिवं गतः ॥ ५६ ॥
प्राणेभ्योपि प्रियं शस्त्रं क्षत्त्राणामिति निश्चयः ।
तथाभ्युदयसिंहेन त्यक्तास्ते नोज्झितं तु तत् ॥ ५७ ॥

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18 खड्गयातैस्तैः B.
19 °रुच्छ्रावणो° A, C.
20 क्रेतुमसुभिः A, B, C.
21 समरार्पणम् A.
22 शम्भुसतां A, C.
23 तथा पुनः A, B.
24 तलक्षेपद्धवशङ्खेनदृढमाहतः A, B, C.

स्वखड्गखण्डितैर्वीर[25]शिरोभिर्विषमीकृते ।
पेदे विक्रमसिंहेन क्रोधान्धेन मृधाध्वनि ॥ ५८ ॥
वि म भ्यः कुलसिंहेन दर्शनात् ।
वक्राच वि स्फुर्कृते युद्धे वैकुण्ठबुद्धिना ॥ ५९ ॥
भित्त्वा भल्लीभिरङ्गिभ्यो निर्गताननपङ्क्तिभिः ।
उड्डलन्शुशुभे तत्र शौर्यद्रुमवोदलः ॥ ६० ॥
पश्यतः सचिवं हीरं तथैव स्थितमग्रतः ।
शङ्खस्यापि चमत्कारः प्रससार तदा हृदि ॥ ६१ ॥
विकारवर्जितं वीक्ष्य साक्षात्तं पुरुषं परम् ।
प्रबुद्धमिव शङ्खेन विरमत्कोपसंपदा ॥ ६२ ॥
चौलुक्यचन्द्रसचिवेन्द्रमवार्यशक्तिं
मत्वा स्थितं स्थगयताथ रजोभिराशाः[26] ।
आकम्पितप्रचुरपत्रनृपाङ्घ्रिपेण
शङ्खेन यानमपसृत्य महाबलेन ॥ ६३ ॥
मन्त्रीश्वरोयमनुभूतभटोपमर्द-
सौवर्णपिण्ड इव सोढहुताशतापः ।
आनन्दकन्दलितबाष्पविलोचनेन
लोकेन पूजितमतीव बभाज तेजः ॥ ६४ ॥
संग्रामसिंहः[27] स महानियोगी योगी यथा योगबलेन कालम् ।
संहर्तुमायान्तमतीत्य चक्रे कुशाग्रबुद्धिः कुशलं पुरस्य ॥ ६५ ॥
संवीक्ष्य वीररसरोपितरोमराजि-
राजिक्षितिं[28] क्षतभटामिषमाधगृध्राम्[29] ।

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[25] वार C ; °र्वैषमी° A, B, C. [26] °राशा B, A, C.
[27] संग्रामसिंहस° B, A, C. [28] °राजी B. [29] मद्धिमभ्राम् B, C, A..

मन्त्री न्यवर्तत ततः प्रमदोपहूतैः[30]
स्तूतैः पुरः प्रतिपदोदितदोर्विभूतिः[31] ॥ ६६ ॥
संधाय बन्धुजनताजनितोपरोधा-[32]
द्वीरै[33] र्विरुद्धहृदयोपि समं नृपस्तैः ।
पुत्रेण तेन सह दुःसहपौरुषेण
स्वार्थी ससाद नगरीं लवणप्रसादः ॥ ६७ ॥
प्रतिनृपतिभिर्भग्नोत्साहैर्निमग्नमिव क्वचित्
स च नरपतिर्वीरस्तीरं जगाम मृधाम्बुधेः ।
दिशि दिशि यशःस्तोमान्सोमान्वयी समचारय-
च्चतुरतुरलीचाणक्योयं[34] प्रियंकरणैर्गुणैः ॥ ६८ ॥

इति गूर्जरेश्वरपुरोहितश्रीसोमेश्वरविरचिते कीर्तिकौमुदीनाम्नि महाकाव्ये युद्धवर्णनोनाम पञ्चमः सर्गः ॥ ५ ॥

पुरप्रमोदवर्णनम् ।

श्रीवस्तुपालेन बलान्निरस्तां तां दुस्तरामापदमाकलय्य ।
महोत्सवानामकृत प्रवृत्तिं वीतोपसर्गः[1] पुरवासिवर्गः ॥ १ ॥
गृहे गृहे धातुरसानुलेपाः समन्ततः स्वस्तिकपङ्क्तिमन्तः ।
विरेजिरे तूर्यरवानुकूलाः[2] कुलाङ्गनामङ्गलगीतयश्च ॥ २ ॥
बभूव देवेषु विशेषपूजा राजन्यमार्गेषु विशेषशोभा ।
विशेषहर्षः पुरपूरुषेषु[3] विशेषवेषश्च वधूजनेषु ॥ ३ ॥
येषां निमेषार्द्धमपि क्षपायामायात्र निद्रा रिपुविद्रवेण[4] ।
सुस्थीकृतानां सचिवोत्तमेन तेषां च हर्षान्तरितेयमासीत् ॥ ४ ॥

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30 °प्रमदोपतैः B. 31 °दोदितहोर्विभूतिः B. 32 °जनितौप° C.
33 हरं B, A, C. 34 चतुरल्ली......यंकारणै° C. 1 वीन्तोपसर्गः A.
2 °कूला B, A. 3 परपूरुषेनु A. 4 °रिपूविद्र° B, C, A.

पुरप्रजानां प्रमदामृतेन तेनातिमात्रं शिशिरीकृतानाम् ।
निःशेषिताशेषसरःसमृद्धिर्ग्रीष्मो[5] न भीष्मोप्यभवद्भयाय ॥ ५ ॥
शिरीषपुष्पप्रचयच्छलेन शुचिर्दधानो हृदयं प्रदीपः ।
आषाढवान्बाढमपास्तकामः कर्मन्दिकल्पस्तमुपाजगाम ॥ ६ ॥
अमात्यमालोक्य चुलुक्यभर्तुः कर्तुं स्थितं शस्त्रभृतो निरस्त्रान् ।
मन्ये मनोभूरपि मन्दमन्दं चापक्रियाचापलमाचचार ॥ ७ ॥
दिङ्मण्डली पाटलिपुष्पगन्धसंबन्धसोन्मेषमरुन्मिषेण[6] ।
शान्तोपतापा सचिवेन तेन संतोषतः श्वासमिव व्यमुञ्चत् ॥ ८ ॥
अस्मान्सुखेनोत्तरतु भ्रमन्ती कीर्तिस्तदीयेति कृशास्तटिन्यः ।
बभूवुरासामसदेतदन्तः सा हि क्षमा सागरलङ्घनेपि ॥ ९ ॥
प्रतापिनः पल्लवितप्रतापः शुचिः शुचित्वाधिगतप्रसिद्धेः ।
कविप्रियोसौ प्रथयांचकार निन्दां निदाघस्य जडप्रियस्य ॥ १० ॥
पीयूषबिन्दुप्रसवं[7] स्रवन्ती गुणावलिर्यस्य गलन्तिकेव ।
स्थितोपरिष्टादपि विष्टपस्य प्रीतिं प्रतप्तस्य तदा ददाति ॥ ११ ॥
चतुर्दिगन्ताक्रमणोद्यतस्य नयत्नयं वृद्धिमिनस्य तेजः ।
तेनाभविष्यत्सचिवेन तुल्यः प्रजोपतापं यदि नाकरिष्यत्[8] ॥ १२ ॥
संशोषिताशेषनदे[9] निदाघे मन्त्रीशदृष्टिः कमलाभिरामा ।
तृष्णापहारं न चकार कस्य प्रपेव सन्मार्गमुपागतस्य ॥ १३ ॥
पुण्ड्रेक्षवः क्षीणरसाः सरस्यः[10] शुष्का विशुष्काश्च गवां समूहाः ।
चूतद्रुमो वा सचिवोत्तमो वा तदार्थिसार्थं सफली चकार ॥ १४ ॥

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[5] समृद्धिग्री° A, B.
[6] °पार्जलीपुष्पगन्ध संबधसोनमेघमरुन्मीषेण B °पार्जलि C.
[7] °प्रसरं C.
[8] नाकरिष्यता B, C; °ष्यत A.
[9] सशोषि° B, A.
[10] सरस्य C.

स्वरक्षितस्याथ पुरस्य तस्य वैशेषिकीं वीक्षितुमेष शोभाम् ।
इष्टां नमस्कर्तुमनाश्च देवीं श्रीवस्तुपालः सचिवश्चचाल ॥ १५ ॥
प्रसर्पतः प्रोषितगर्वभावात्परिच्छदो यद्यपि तस्य तुच्छः ।
स्त्रीभिः कृताः प्रेक्षणकाङ्क्षिणीभिस्ते संकटा राजपथास्तथापि ॥ १६ ॥
तं राजवीथ्यामथ संचरन्तमालोकयन्त्यः पुरलोककान्ताः ।
दातेति पातेति जयी[11] नयीति क्षमीति वाग्मीति भृशं शशंसुः ॥१७॥
मनोरमाकारममात्यमेतमिवोपगन्तुं हृदयानि तासाम् ।
चक्रुः पुरस्तादुपढौकनाय फलद्वयं चारु कुचद्वयेन ॥ १८ ॥
तमन्तिके यान्तमवेत्य बन्दिशब्दैरथ द्रष्टुमगारगर्भात् ।
द्रुतं प्रयान्ती रसनानिनादैराकारयत्कापि सखीरिवान्याः[12] ॥ १९ ॥
जवेन यान्त्यास्तदवेक्षणाय[13] कस्याश्चिदम्भोजनिभेक्षणायाः[14] ।
काञ्ची सखीभिर्विधृता गलन्ती नितम्बतो न स्थिरता तु चित्तात् ॥ २०॥
तदा तदालोकनलोलदृष्टिः संवृण्वती स्वाङ्कमंशुकेन ।
हृत्कोटरान्तर्निहितस्फुलिङ्गमनङ्गमन्या प्रकटीचकार ॥ २१ ॥
तेनाङ्गना प्रत्यवलोकितान्या त्रपातिभारेण भृशं नमन्ती ।
रराज कन्दर्पकिरातमुक्तसमापतन्मार्गणवञ्चिनीव ॥ २२ ॥
परा स्मरावेशनिवेशिताश्रुः प्रयुक्तनेत्रद्वितयाञ्जनापि[15] ।
सुधानिधानं सचिवप्रधानं नालोकितुं सम्यगलं बभूव ॥ २३ ॥
न पुष्पचापादपरोस्ति चापी यस्मादमात्यप्रणयोन्मुखीनाम् ।
न कञ्चुके किं चन वेधचिह्नं[16] भिन्नं मनस्तेन घनस्तनीनाम् ॥ २४ ॥
लज्जावती तं प्रति कापि बाला जालान्तरालेन दृशं मुमोच ।
इषुर्ययाजीयत वप्रमारमार्गागतः[17] कामचमूचरस्य ॥ २५ ॥

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[11] जंयीत्ययींति B, C; जयींयींति A. [12] सखीरिवान्या B, A, C.
[13] तदवेक्षणेन A. [14] अम्भोजनीभे; B अम्भोजनिक्ष A. [15] द्वितयाञ्जनापि B, C, A. [16] कंचनिवेधचिह्न B, C, A. [17] मार्गागतः B, A, C.

तद्दर्शिनीनां हृदि सुन्दरीणां मनोभवक्ष्माधवकेलिसौधे ।
प्रभूतदुर्वारपरिच्छदोपि लेभे प्रवेशं सचिवेन्दुरेकः ॥ २६ ॥
मन्त्रीशमालोक्य सुलोचनानां स्वभावलोलान्यपि लोचनानि[18] ।
नान्यत्र कुत्रापि गतिं वितेनुर्गुणैस्तदीयैरिव बन्दितानि ॥ २७ ॥
श्रीखण्डमत्युत्सुकया कयाचिद्देहैकदेशे निहितं ततोपि ।
घर्माम्भसा मृष्टममात्यदृष्टाविष्टाग्निरल्पापि जडादपैति[19] ॥ २८ ॥
समीपमाजग्मुषि तत्र मन्त्रीमधौ दधाने सुमनःसमृद्धिम् ।
रोमोद्गमो यन्नवमञ्जरिश्रीर्माकन्दमालेव परा व्यराजत् ॥ २९ ॥
उद्दामकामक्षितिपाज्ञयेव क्रियान्तराण्यर्द्धकृतानि मुक्त्वा ।
स्त्रीणां गणः श्रीकरणप्रधानममुं समालोकत सावधानः ॥ ३० ॥
खिन्नाध्वनि श्रोणिभरेण तावदद्य व्रजन्तं सचिवं विलोक्य ।
कापि प्रयातुं पदमप्यशक्ता सहामुना स्वं प्रजिघाय चेतः ॥ ३१ ॥
ग्रहैः शुभैः सत्यममात्यशम्भुर्दृष्टः[20] स दृष्ट्या परिपूर्णयेव ।
पुराङ्गनानामनुरागिणीनां नेत्रत्रिभागेन विलोकितो यत्[21] ॥ ३२ ॥
तत्कालमुन्मीलितमीनकेतुज्वरातुराणां पुरसुन्दरीणाम् ।
अदत्त चित्तं न स दान्तचित्तस्तद्धर्मपत्न्याः प्रथमं हि दत्तम्[22] ॥ ३३ ॥
रेमे न रम्येपि वधूजनेत्र नेत्रद्वयं मन्त्रिमतल्लिकायाः ।
न तादृशास्तादृशसंयमेषु प्रलोभनाय प्रभवन्ति भावाः ॥ ३४ ॥
अथाशिषः सैष नतेन मूर्ध्ना गृह्णन्वितीर्णाः कुलबालिकाभिः ।
विभूषितस्तम्भपुरोपशल्यामेकल्लवीरां प्रददर्श देवीम् ॥ ३५ ॥
तां सप्तलोकप्रणतां प्रणन्तुं जगाम दूरे स दुरापकीर्तिः ।
न वेत्ति विद्वानपि संवसन्तीं वाणीस्वरूपेण निजे मुखाब्जे ॥३६॥

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[18] सुलोचनानी B, A, C.
[19] जडादुपैति A.
[20] °ममत्यशम्भुः B, A, C.
[21] विलोकितोयम् A.
[22] पत्न्याहि प्रथमं हि दत्तम् B, C; पत्न्या प्रथमं A.

दुग्धेन दध्ना मधुना घृतेन खण्डेन तोयेन च शुद्धमूर्तिम्[23] ।
आनर्च[24] देवीं सचिवः प्रसूनकर्पूरकृष्णागरुचन्दनाद्यैः ॥ ३७ ॥
चकार देवीवदनारविन्दे स दन्तपङ्क्तिं घनसारखण्डैः ।
हर्षं वहन्तीं हृदि सप्रकर्षं साक्षात्सहास्येव बभौ यया सा ॥ ३८ ॥
नैवेद्यवृन्दैरनवद्यवृत्तैः शिष्टानुकूलश्च दुकूलकूटैः ।
धूपैरयं भूपसभानुरूपः प्रसादयामास दयाश्रयस्ताम्[25] ॥ ३९ ॥
नुत्या च नत्या च विशेषवत्या देवीं समानीय मुदं स मानी ।
श्रीवीरभूपालकृपाणदण्डे स्थितिं ययाचे हृदि च स्वकीये ॥ ४० ॥
अथोष्मणि ग्रीष्मसमुत्थितैस्तद्देहे समास्कन्दति देहभाजाम् ।
शङ्के समयेऽपि रसः सशङ्कः स्वेदाम्बुदम्भेन बहिर्बभूव ॥ ४१ ॥
चण्डद्युतौ मण्डयति द्युमध्यं मध्यंदिनोद्दीपितदीप्तिदृप्ते[26] ।
समं स मन्त्री गुणिनां गुणेन क्रीडावनं प्राप सनीडवर्त्ति ॥ ४२ ॥
मन्त्री तदासाद्य वनं ननन्द ग्रीष्मं महीं[27] शोषयितुं स्थिते यत् ।
भ्रमद्घटीसंघटितारघट्ट[28] खाट्कारशब्दैः प्रतिगर्जतीव[29] ॥ ४३ ॥
दीर्घैर्निदाघस्य[30] दिनैर्मनोभूरलब्धसिद्धिर्भजति स्म सम्यक् ।
वनस्य तस्यातिघनद्रुमस्य छायातमीं तारकितां प्रसूनैः ॥ ४४ ॥
अमात्यमत्यर्थमपास्तदौस्थ्यं पिकाङ्गनाकूजितकैतवेन[31] ।
उल्लासिमल्लीमुकुला[32] ग्रदन्त्यः सत्यं स्तुवन्तिस्म वनाधिदेव्यः ॥ ४५ ॥
हिमासहो यस्य[33] मयस्तमिश्रहिंस्रः सहस्रांशुरिमौ[34] समेतौ ।
मत्वेव ते भीतिखती प्रविष्टे छायाविशिष्टं वनदुर्गमेतत् ॥ ४६ ॥

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[23] शुद्धमूर्ति B, A, C. [24] अनर्च A. [25] दयाश्रयास्ताम् A.
[26] नोद्दिपितदाप्तदृप्ते A ; नोद्दीपितदाप्तदृप्ते C, B. [27] मही A, B.
[28] भ्रमत्घटीसघटीतरारघट्ट A, भ्रमत्घटीसंघटीतरघट्ट B. [29] प्रतिगर्जेनाव A, B ; प्रतिगर्जतावा C. [30] दीर्घे B ; दीर्घैनि° A ; दिनैमनोभू C, B, A.
[31] पिकांगनां B, A, C. [32] मल्लमुकुला° A.
[33] (?) हिमासहोयं समयस्तमिश्र. [34] °रिभौ B.

लीलावनेऽस्मिन्नवमेघलीलामरन्दबिन्दुप्रकरं किरन्तः ।
विनापि वर्षासमयेन हर्षं शिखण्डिनां ताण्डवयन्ति वृक्षाः ॥ ४७ ॥
स एव घर्मांशुकरानुषङ्गादङ्गानि पुंसां पवनो दुनोति ।
धिनोति सद्वृक्षवनोपसेवी सङ्गः कुलीनैरत एव युक्तः ॥ ४८ ॥
प्रकल्पितायां क्षितिकल्पवृक्षो द्राक्षालतामण्डपवेदिकायाम् ।
कृतोपवेशः स चकार गोष्ठीमनिष्ठुरोक्तिप्रसरैः[35] कवीन्द्रैः ॥ ४९ ॥
केचित्कुलं भीतिनिराकुलस्य कृतावदानस्य परे च दानम् ।
मान्यत्वमन्ये[36] विनिवृत्तमन्योर्व्याचख्युराख्येयगुणस्य तस्य ॥५०॥
कवीन्द्रशैलेन्द्रविनिर्गतानां सरस्वतीनां प्रसृतान्प्रवाहान् ।
आरुह्य भूमण्डलमासमुद्रमियर्ति मन्त्रीश्वरकीर्तिहंसी ॥ ५१ ॥
कवीश्वराणां पृणति स्म वाणीं कर्णद्वयं कर्णसमस्य तस्य ।
सोऽपि प्रमोदं हृदयेषु तेषामुदारपाणी रचयांचकार ॥ ५२ ॥
दत्ते स्म तेभ्यः सचिवः कविभ्यः प्रभूतमत्यद्भुतकीर्तिरर्थम् ।
आदत्त चिद्रूपतया निगूढमप्यर्थलेशं तु तदीयसूक्तात्[37] ॥ ५३ ॥
मनीषिणां मानसमन्दिरेषु श्रीमानमात्यो निवसन्नजस्रम् ।
तेभ्यः सकृप्तं वितरत्यगण्यहिरण्य[38] विश्राणनकैतवेन ॥ ५४ ॥
तस्मिन्वने सत्कविवक्त्रयन्त्रविनिर्गतेन श्रवणामृतेन ।
संसिच्यमानः सचिवप्रधानमह्नाय मध्याह्नमयं निनाय ॥ ५५ ॥

आशायामशिशिरधाम्नि पश्चिमाया-
मायाते सुकृतवतामपश्चिमोऽसौ ।
तान्कृत्वा घनकनकैः कवीन्कृतार्था-
नावासं स्वमभिचचाल वस्तुपालः ॥ ५६ ॥

इति गूर्जरेश्वरश्रीसोमेश्वरविरचिते कीर्तिकौमुदीनाम्नि महाकाव्ये पुरप्रमोदवर्णनो नाम षष्ठः सर्गः ॥ ६ ॥

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[35] °गोष्टि° B; °गोष्टि°. A.
[36] मान्यत्वमन्यविनि° B, A, C.
[37] सूक्तान् A, B, C.
[38] हरिण्य B, A, C.

चन्द्रोदयवर्णनम् ।

अथोदयति निर्दोषसचिवेन्दौ नवे रवेः ।
कोककोकनदानन्दि[1] मन्दिमानमगान्महः ॥ १ ॥
गम्यः सोपि जगच्चक्षुश्चक्षुषां[2] समपद्यत ।
कः कालवलनेनात्र निस्तेजा न हि जायते ॥ २ ॥
लौहित्यं विद्रुमालीषु द्रुमालीपल्लवेषु च ।
अधिकं निदधे ब्रध्नः किरणैः कुङ्कुमारुणैः ॥ ३ ॥
शुशुभे दिक्षु सर्वासु प्रज्वलत्तपनोपलः ।
शिरस्थरविरस्ताद्रिः पञ्चाग्निव्रतवानिव ॥ ४ ॥
वियोगव्यथया वीक्ष्य साक्रन्दां चक्रकामिनीम् ।
प्रम्लाना [3]सह संवासस्नेहेनेव सरोजिनी ॥ ५ ॥
मित्रेस्तमागते दुःखादब्जैः प्राणाञ्जिहासुभिः ।
शालिग्रामशिलेवालिव्याजादारोपिता हृदि ॥ ६ ॥
न मित्रमन्तरेणापि क्षणमभ्यास वासरः ।
भवत्यव्यभिचार्येव संगतं गतदोषयोः ॥ ७ ॥
प्रतापः प्राप मन्दत्वं वारुणीसेवया रवेः ।
भवेत्प्रभावभङ्गाय महतोपि हि दुःकृतम् ॥ ८ ॥
निश्चला कस्य वान्यस्य भुवने श्रीर्भविष्यति ।
आसीद्वसुविहीनोसौ[4] यदह्नामपि नायकः ॥ ९ ॥
अपि तादृशमस्ताद्रिर्दिनेशं निरकाशयत् ।
चिरं न ह्याश्रयः क्वापि प्राप्यते दिवसात्यये ॥ १० ॥

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[1] निदानन्दि B, C.
[2] जगच्चक्षुषां स° B, C.
[3] सहसंवास° B.
[4] °ड्वसु B, A.

कुलायमाकुलाः सर्वे पक्षिणस्तत्क्षणादयुः ।
कस्त्यजत्यथवा[5] पस्त्यं सत्यां सवितुरापदि ॥ ११ ॥

वनान्ताद्वलमानेन कुलेनोद्गमितैर्गवाम् ।
पांसुभिर्मांसलीभूतं कुतोप्याविरभूत्तमः ॥ १२ ॥

समन्ततोपि काष्ठानां प्लुष्टानां चित्रभानुना ।
धूमेनेव तमिस्रेण प्रसस्रे गगनाङ्गणे ॥ १३ ॥

मुक्त्वा निःश्रीकमप्यब्जं मराली न गतान्यतः ।
भ्रमराली त्वगाद्वेगादिदं सदसदन्तरम् ॥ १४ ॥

त्रैलोक्यदीपके देवे लोकान्तरमुपेयुषि ।
तमस्तान्तमभूद्विश्वं कः सुखी महदापदि ॥ १५ ॥

गते भानौ स्थिते ध्वान्ते पद्मिन्या साधु मीडितम् ।
दुरीक्षा महतामापदसतामुन्नतिश्च[6] यत् ॥ १६ ॥

स्थित्वाथ प्रस्थिता[7] संध्या व्रजद्वाजिव्रजाकुला ।
आक्रामतः[8] परं लोकं रवेः पश्चाच्चमूरिव[9] ॥ १७ ॥

ससंध्यावासरं सूर्यं मत्त्वा देशान्तरं गतम् ।
जायानुजान्वितं राममिव म्लानमभूज्जगत् ॥ १८ ॥

क्व गतः सविता ध्वान्तमेतदप्यागतं कुतः ।
एवं सविस्मयेव[10] द्यौः स्फारतारमवैक्षत ॥ १९ ॥

दीपिका अपि दीप्यन्तां स्फुरन्तु तिमिराण्यपि ।
तद्व्रतं[11] हि सजातीयविजातीयासहं महः ॥ २० ॥

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[5] कस्त्यजत्यथवा यस्य A, B, C. [6] महतामोप A, B, C.
[7] प्रम्लिता संघा. A, B, C. [8] आक्रमिता A.
[9] चभूरिव B. [10] सविस्मयेत C. [11] तद्धर्हि सजातीय° B, A.

स्रष्टुः सृष्टिर्विचित्रेयं[12] यस्मात्संकेतवर्त्मना ।
प्रियानभिसरन्तीनां[13] प्रकाशकमभूत्तमः ॥ २१ ॥
प्रदोषानन्तरं चन्द्रोदयादर्वाग्मृगीदृशाम् ।
मुहूर्तमभिसाराय मारमौहूर्तिकोब्रवीत् ॥ २२ ॥
सुरतव्रतचर्यायै पर्यङ्कादपि सज्जितात् ।
पांशुलानामभूत्पांशुतल्पतीर्थं यवाधिकम् ॥ २३ ॥
नीरन्ध्रेणान्धकारेण रोदसी संपुटीकृते ।
अथोद्घाटयितुं कोपि प्रवृत्त इव पूर्वतः ॥ २४ ॥
रचितोपक्रमे राज्ञि चक्रमाक्रमितुं दिशाम् ।
प्रभादम्भेन नासीरमाविरासीत्पुरः स्फुरत्[14] ॥ २५ ॥
रोहिणीरमणं वीक्ष्य रागादागतमन्तिके ।
सस्मितेव तदुद्योतदम्भादभवदिन्द्रदिक् ॥ २६ ॥
अथोज्जगाम सामन्तः कुसुमास्त्रमहीपतेः ।
शृंगारस्य जयोद्गारबन्दी कुमुदबान्धवः ॥ २७ ॥
आविर्बभूव पूर्वस्मादद्रेश्चन्द्रः शनैः शनैः ।
तदीयैस्तटमाणिक्यकिरणौघैरिवारुणः[15] ॥ २८ ॥
चकार तारिकारोचिरङ्कुरोत्करकैतवात् ।
करस्पर्शेन रागिण्याः सोमोरोमोद्गमं दिवः ॥ २९ ॥
पुंश्चलीनां तपश्छिद्रं समुद्रस्य महोत्सवः ।
रससिद्धिरनङ्गस्य दिवमिन्दुरगादगात् ॥ ३० ॥
मालिन्यं मार्जयामास चन्द्रमास्तिमिरैः कृतम् ।
खलैर्दत्तं मृषादोषमिव सत्पुरुषः सताम् ॥ ३१ ॥

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[12] सृष्टिवि° A, B, C. [13] प्रियामभि° B, A, C.
[14] °सीसुरस्फु° C. [15] °किरणौघै B, A, C.

व्योमाङ्गणविकीर्णानि तमांसि तुहिनद्युतिः ।
ममार्ज रुचिमार्जन्या कुलटाकुलकण्टकः ॥ ३२ ॥
न मृगाङ्के कलङ्कोयं कस्तूरीतिलकाकृतिः ।
निदग्धो नीलकण्ठेन तिष्ठत्येष झषध्वजः ॥ ३३ ॥
दिवि स्वर्वाहिनीहंसैर्दिक्षु दन्तैश्च दन्तिनाम् ।
मेदुराजनि मेदिन्यां कौमुदी कौमुदैर्वनैः ॥ ३४ ॥
कर्णेहत्य चकोरीणां गणः पीत्वा सुधारसम्[16] ।
अजायत मदेनेव गुञ्जापुञ्जारुणेक्षणः ॥ ३५ ॥
मरीचिनिचये सान्द्रे सति सान्द्रे समन्ततः ।
घटितं विष्टपं दन्तसंतत्या दन्तिनामिव[17] ॥ ३६ ॥
शान्तध्वान्तघनस्तोमे कौमुदीशरदागमे ।
हृदि श्यामोन्यतः श्वेतश्चकाशे चन्द्रखञ्जनः ॥ ३७ ॥
चन्दनैश्चर्चितेव द्यौर्दिशः काशैरिव श्रिताः[18] ।
क्षीरेण क्षालितेवोर्वी शर्वरीशे विराजति ॥ ३८ ॥
पीयूषपायसैः प्रीतं चकोरद्विजसंचयम् ।
श्रेयोर्थं मन्मथस्येव चकार शिशिरद्युतिः ॥ ३९ ॥
संदोहैरिन्दुकान्तानां तदासंभवदम्भसाम् ।
प्रीतये चैत्रमित्रस्य चन्द्रश्चक्रे प्रपा इति ॥ ४० ॥
तरुणे तारकाध्यक्षे वृक्षच्छाया विरेजिरे ।
तमसः खण्ड्यमानस्य प्रतीकाः पतिता इव ॥ ४१ ॥
रमयत्यखिलामुर्वीमचण्डद्युतिमण्डले ।
कन्दर्पनृपते राज्यमेकच्छत्रमिवाभवत् ॥ ४२ ॥

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[16] सुधासवं B; सुधारसः A, C.
[17] सन्तस्यादन्ति° B.
[18] श्रिता B, A, C.

सान्द्रे चन्द्रातपे तत्र स्फुरद्भिः कैरवाकरैः ।
क्षीरनीरधिडिण्डीरपिण्डानां पाण्डिमा जितः ॥ ४३ ॥
नीलाब्जमधुमत्तालिकुलकोलाहलैरिव ।
मानसे मदिराक्षीणां प्रबुद्धः कुसुमायुधः ॥ ४४ ॥
अनल्पाक्षीभिराकल्पास्तेनिरे तदनन्तरम् ।
विजिगीषोरनङ्गस्य संनाहाः[19] सुभटैरिव ॥ ४५ ॥
ज्योत्स्नाजलनिमग्नायाः कस्याश्चित्कुञ्चितभ्रुवः ।
शरीरे चन्दनं पौरैः[20] सौरभ्यादन्वमीयत ॥ ४६ ॥
सर्वत्र व्यक्तशक्तीनां तुषारद्युतिरोचिषाम् ।
जगाम वामनेत्राणां केशपक्षो विपक्षताम् ॥ ४७ ॥
विधृता विश्ववन्द्येन श्रीशिवेनापि[21] मूर्धनि ।
सा ज्योत्स्ना सुदृशां केशहस्तेन गलहस्तिता ॥ ४८ ॥
लग्नः पादेषु कान्तानां नखान्तं प्रतिमामिषात् ।
याचितुं[22] वक्त्रलावण्यकणिकामिव चन्द्रमाः ॥ ४९ ॥
कबरी कैरवाक्षीणां कबरा केतकीदलैः ।
हसन्तीव व्यभादाभां विलक्षामेणलक्ष्मणः ॥ ५० ॥
यामिन्यामिन्दुशुक्लायां शुक्लवस्त्रावगुण्ठनाः ।
धम्मिल्लोद्भावितं विघ्नं विजघ्नुरभिसारिकाः ॥ ५१ ॥
वधूनां वक्त्रमाविद्धं रत्नकुण्डलकान्तिभिः ।
प्रियेषु सविलम्बेषु रोषारुणमिव व्यभात् ॥ ५२ ॥
ताडपत्रश्रिया न्यस्तनीलाश्मगणवर्णया ।
पुस्तिकेव चकास्ति स्म काचित्कामविपश्चितः ॥ ५३ ॥

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[19] सुनाहाः B, A, C. [20] चन्दनपौरै and अन्वमीयत B, A.
[21] याशिवेनापि C. [22] यावितु B, A.

कुचौ सुवृत्तौ धृतहारयष्टी[23] सकञ्चुकौ रेजतुरम्बुजाक्ष्याः[24] ।
रतेः स्थिताया हृदि रक्षणाय स्मरप्रयुक्ताविव सौविदल्लौ ॥ ५४ ॥
आकल्पिता शोभितकेलिशय्या नियुद्धभूमीव वधूवरस्य ।
तत्रोपधानच्छलतो बभूव निवेशवेदी स्मरपार्थिवस्य ॥ ५५ ॥
एकावली वक्षसि विस्फुरन्ती रराज राजीवविलोचनायाः ।
चेतःशरव्यावधिबोधहेतुर्लेखाखटिन्येव कृता स्मरेण ॥ ५६ ॥
दीपप्रभापिञ्जरितानि रेजुरल्पोदरीणां रतमन्दिराणि ।
आपूर्य चित्तान्यतिरिच्यमानैः[25] प्रियानुरागैरिव पूरितानि ॥ ५७ ॥
कुरङ्गनाभीकृतपत्रभङ्गी[26] कुचद्वयी चारुदृशश्चकाशे ।
सुप्तोत्थितस्य स्मरकुञ्जरस्य मदाम्बुसिक्ता शयनस्थलीव ॥ ५८ ॥
माणिक्यमुक्ताफलकाञ्चनानां काचिन्मरीचिप्रचयार्चिताङ्गी ।
खरांशुशीतांशुहुताशनानां महःसमूहैः पिहितेव रेजे ॥ ५९ ॥
ताम्बूलवस्त्राभरणप्रसूनश्रीखण्डसंस्कारसमाकुलाभिः ।
सुलोचनानां परिचारिकाभिरसूच्यत[27] श्रीतनयोत्सवश्रीः ॥ ६० ॥
नवं वयश्चित्तमपेतचिन्तमिद्धः[28] सुधांशुर्मधुरा परिस्रुत् ।
सख्योनुकूलाश्च[29] विलासिनीनां खिदे तदा[30] कान्तविलम्ब एव ॥६१॥
अनिच्छतीनां निजमानभङ्गं संगं प्रियैः सत्वरमिच्छतीनाम् ।
अथेङ्गितज्ञस्य मनस्विनीनां दूतीजनस्यावसरो बभूव ॥ ६२ ॥
विद्वानपूर्वैः[31] सितरोचिरेषः कृतव्यलीकैः[32] सह कामुकैर्यः[33] ।
लुप्ते[34] प्रकोपेथ विसर्जनीये संधिं विधत्ते स्म वधूजनस्य ॥ ६३ ॥
विभिन्नयोरह्नि रुषा रजन्यामुदञ्चदुच्चैरनुतापयोश्च ।
स्त्रीपुंसयोः संगमनच्छलेन प्राणप्रदा कापि बभूव भूयः ॥ ६४ ॥

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[23] धृतहारयष्टिसा° B. [24] °रम्बुजाक्षः A. [25] चिश्लाव्य° B, A, C.
[26] भङ्गि C. [27] °काभिः सूच्यत B, A. [28] °मपेतचित्तं B, A.
[29] सखोनुकूलाश्च A. [30] खिदेतदा B, A. [31] विद्धा° A.
[32] व्यलिकैः B. [33] कार्मुकै° B, A, C. [34] लुप्ते B, A, C.

मानार्गलां[35] कापि विलंघ्य वेश्म गन्तुं प्रवृत्ता[36] दयितस्य यावत् ।
तावत्स एव स्वयमाजगाम कामः[37] किमिष्टं न करोति तुष्टः ॥ ६५ ॥
विलासवेश्माङ्गणमागतेषु कृतापराधेष्वपि वल्लभेषु ।
मनस्विनीनामथमानमुद्रां भ्रूभङ्गशेषामकरोदनङ्गः ॥ ६६ ॥
निःकाश्य कामः प्रसभं प्रकोपं पुनः प्रवेशं प्रतिषेद्धुमस्य ।
अङ्गानि सारङ्गविलोचनानां चक्रे स्फुटं कण्टकवेष्टितानि ॥ ६७ ॥
किं नेत्रमार्गेण मनोज्ञरूपा कर्णाध्वना वा मधुरं नदन्ती ।
नासापथेनाथ सपुष्पवासा प्रियस्य चित्ते प्रविवेश काचित् ॥ ६८ ॥
अगस्तिभिः संव्यवहार्यतां[38] गतैरनुज्ञयेव द्विजचक्रवर्तिनः ।
कान्तैः समं कान्तविलोचनाजनः परिस्रुतं पातुमथोपचक्रमे ॥ ६९ ॥
कन्दर्पकेलिप्रथमप्रयोगसंजातलज्जामुकुलीकृतानि ।
तदामदेन प्रकटीबभूवुर्भुग्नभ्रुवां[39] विभ्रमचेष्टितानि ॥ ७० ॥
आसाद्य कन्दर्पगुरूपदेशान्मद्यं महानन्दमिवाङ्गनाभिः ।
व्यावृत्तवस्त्वन्तरवासनाभिः कृता किरीटेपि पतत्युपेक्षा ॥ ७१ ॥
महाकुलानि प्रमदाकुलानि विरेजुरापानगृहाङ्गणेषु ।
हृदि [40]प्रविष्टस्मरचित्रपुङ्खदुःखादिवोद्घूर्णितमस्तकानि ॥ ७२ ॥
अधरैरधरीकृतं वधूनां मधुमाधुर्यमवैमि विद्रुमाभैः[41] ।
दयितैरत एव तेषु पानप्रतिपत्तिर्विहिता विहाय हालाम् ॥ ७३ ॥
परिजनैः प्रथमं गतमन्तिकादपसृतं वसनैर्जघनादथ ।
तदनु यातमथ त्रपया हृदः स्थितमिहात्मभुवैव नतभ्रुवाम् ॥ ७४ ॥
आलिङ्गितायाः सुभगेन गाढमुदूढरम्भादलमार्दवेभ्यः[42] ।
स्वेदोदबिन्दुच्छलतोपरस्याः सुस्राव लावण्यमिवाङ्गकेभ्यः ॥ ७५ ॥

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[35] मानर्गलां B, A, C. [36] मतुप्रवृत्ता B; मंतुप्रवृत्ता A. [37] कामःक्रमि° B.
[38] °र्यतांगे° B. [39] °बभूवभु° B, A, C. [40] प्रविष्टः C.
[41] विद्रुमाभिः B, A, C. [42] उदूढ° C.

सकलमपि वपुर्विभिद्यमानं मदनशरैरवलोक्य कामिनीनाम् ।
शरणमिव रदच्छदः प्रपेदे प्रियवदनं यदलं प्रसह्य पातुम् ॥ ७६ ॥
मैरेयपानच्युतचेतनानां तासामसाधारणविभ्रमाणाम्[43] ।
नखाङ्कुशैरप्यनवाप्यसंज्ञो गम्भीरवेदी मदनद्विपोभूत् ॥ ७७ ॥
आह्वातुं कुसुमशरं पुरोनुवाक्या
दोर्वल्लीवलयरवोभवद्वधूनाम्[44] ।
तद्याज्यामणितमभूच्च मोहनाग्नि-
ष्टोमेस्मिन्मधुमधुराधरोष्ठसोमे ॥ ७८ ॥
निगदितुं विधिनापि न शक्यते सुभटता कुचयोः कुटिलभ्रुवाम् ।
सुरतसंयति यौ प्रियपीडितावपि नतिं न गतौ च्युतकञ्चुकौ ॥ ७९ ॥
उपरतसुरतश्रमः स्त्रियामासमयविराममनोरमैर्मरुद्भिः ।
सरसनखपदे हृदि प्रियाणामथ शयितः कृशमध्यमासमाजः[45] ॥ ८० ॥
अवनमदमृतांशुबिम्बमौलिर्गलितवया इव शर्वरी व्यराजत् ।
अभजत ककुभं च जम्भजेतुर्जतुरसरक्त इव प्रभाप्रवाहः ॥ ८१ ॥
यातः शीतरुचिः प्रतीचिजलधौ डिण्डीरपिण्डच्छवि-
र्जृम्भारम्भमनोरमाकमलिनी सुप्तोत्थितेवाभवत् ।
वक्रत्वं च विधिर्विधूय सदयं चक्रेषु चक्रे मनः[46]
सौरेणाजनि कुङ्कुमारुणमिव प्राचीमुखं रोचिषा ॥ ८२ ॥
देवोयं भुवनत्रयैकनयनं प्राप्तः प्रभाणां प्रभुः
कर्ता यः कमलोदयं जगदिदं मोहाम्बुधेरुद्धरन् ।
प्रातस्त्यः समयो वयोविरुतिभिर्व्योमेति वर्द्धापय-
न्नाच्चिच्छेद तदीयमन्धतमसव्याजेन संव्यानकम् ॥ ८३ ॥

इति गूर्जरेश्वरपुरोहितश्रीसोमेश्वरदेवविरचिते कीर्तिकौमुदीनाम्नि महाकाव्ये चन्द्रोदयवर्णनोनाम सप्तमः सर्गः ॥ ७ ॥

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[43] विभ्रमाङ्गो B, A, C. [44] °वाक्याद्दो° B. [45] कृतमध्यमा° A. [46] सदयं चक्रे मनः B.

परमार्थविचारः ।

अथ पाथोजिनीनाथे चुम्बत्याशां बिडौजसः ।
प्रबुद्धं पङ्कजेनेव श्रियः पात्रेण[1] मन्त्रिणा ॥ १ ॥
कोकद्वन्द्वं तदालोक्य संगतं संममाद सः ।
परकृष्टे प्रनष्टे[2] हि सतां प्रीतिः प्रचीयते ॥ २ ॥
उन्मादं वीक्ष्य पद्मानां कुमुदानां च मन्दताम् ।
क्षणिकत्वं विभूतीनां चेतसा निश्चिकाय सः ॥ ३ ॥
कदाप्युदयति ध्वान्तं कदाप्यर्कश्च धिग्विधिम् ।
तुल्यं नीचेप्यनीचेपि स तदेति व्यतर्कयत् ॥ ४ ॥
करं चिक्षेप तीक्ष्णांशुर्दुस्तरे तिमिराम्बुधौ ।
प्रदातुमिव मग्नस्य भुवनस्यावलम्बनम् ॥ ५ ॥
विच्छायास्तिमिरे[3] तुच्छे रेजुर्दीपाश्चलच्छिखाः ॥
पङ्कीभूते[4] पयःशेषे स्फुरन्तः शफरा इव ॥ ६ ॥
तीक्ष्णैः सपदि भिन्दानः कराग्रैस्तिमिरासुरम् ।
रोषेणेवारुणः पूषा प्रादुरासीन्नृसिंहवत् ॥ ७ ॥
अथो (ज्ज) जगाम वामत्वं कुमुदेषु प्रदर्शयन् ।
विष्टपव्यवहारैकप्राड्विवाको दिवाकरः ॥ ८ ॥
मलिनीभवदाशान्ते शान्ते ध्वान्तघनोदये ।
अब्जावतंसितं हंसो नभः कासारमासदत् ॥ ९ ॥
न्यासीकृताः[5] परं देशं गच्छता भास्करेण याः ।
स्फुटं स्फटिकभूर्वह्निः[6] प्रतिदत्ते स्म ता विभाः[7] ॥ १० ॥

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[1] प्रायेण A. [2] विनष्टे C. [3] विछया A; विछाया° B, C.
[4] एकांभूते B, C, A. [5] न्यासाकृता B, C, A. [6] स्फुटिक B, C, A.
[7] तां विभोः B, A, C.

विवृतिर्विश्वसूत्रस्य[8] दृशां निस्तिमिरौषधी ।
इष्टवार्ता[9] च पद्मानां दिद्युते द्युमणिद्युतिः ॥ ११ ॥
चकोरचक्रवालस्य पीतशीतज्वरोदयाः ।
तमश्चक्रमधश्चक्रुश्चण्डरोचिर्मरीचयः ॥ १२ ॥
प्रसारितकरे सूरसिंधुरेन्द्रेनुधावति ।
सुमेरुं परिबभ्राम तमस्तोमः पुरःसरः ॥ १३ ॥
कुर्वाणः किरणाङ्कूरैरवतंसश्रियं[10] दिशाम् ।
नभस्त्रिभागमागच्छदब्जिनीजीवितं विभुः ॥ १४ ॥
विलोललोचनाः प्रातर्मौलिमाल्यानि तत्यजुः ।
लोके हि कारणेनैव गौरवं गुणिनामपि ॥ १५ ॥
हृदि प्रियवियुक्तानां साञ्जना बाष्पबिन्दवः ।
मग्नानां मारबाणानां पुङ्खा इव विरेजिरे ॥ १६ ॥
बभ्राजे भुजगाभासं त्रासयंस्तिमिरोत्करम्[11] ।
सुवर्णरुचिराकारः सुपर्ण इव[12] भास्करः ॥ १७ ॥
अथ धर्मैकनिष्णातो निस्नातः शुचिभिर्जलैः ।
वस्तुपालस्त्रिकालज्ञं जगत्पूज्यमपूजयत् ॥ १८ ॥
वलक्षेणोत्तरीयेण स बभौ बुद्धिमत्तरः ।
तुरीययुगभीतेन सुकृतेनेव संश्रितः ॥ १९ ॥
मत्सरज्वरसंतप्तं मन्ये मुक्त्वान्यमानसम् ।
आदिनाथः स्थितस्तस्य हृदि सौहार्दशीतले ॥ २० ॥
भाले तस्य विभाति स्म चान्दनी तिलकाकृतिः ।
कृता सुकृतिनां मध्ये रेखा मुख्येव वेधसा ॥ २१ ॥

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[8] विवृत्ति C. [9] °वार्ता A, C. [10] °रवतमंस° B.
[11] त्रासयस्तिमिरोत्कराम् B, A, C. [12] सुवर्ण इव B, A.

आलिङ्गितः शमेनेव पृथग्भूतः कलेरिव ।
सद्वृत्तेनेव निर्वृत्तः स तदा शुशुभे भृशम् ॥ २२ ॥
देवेन्द्रं स्तुवतस्तस्य रेजुर्दशनदीप्तयः ।
तत्कालोन्मीलितानन्दसुधांशुकिरणश्रियः ॥ २३ ॥
दत्त्वा दानानि पात्रेभ्यो नत्वा गुरुजनं च सः ।
सत्त्वाश्रितेन चित्तेन भवं भावितवानिति ॥ २४ ॥
अहो संसारकारान्तर्मायानिगडितात्मनाम् ।
जायते जातु जन्तूनां[13] न कथंचन निर्वृतिः[14] ॥ २५ ॥
मोदमानोन्तरात्मैव साक्षी यत्कर्मशर्मणे ।
तमप्युपेक्षते धर्ममहो मूढमना जनः[15] ॥ २६ ॥
केचिद्द्युम्नाय धावन्ति प्रद्युम्नाय च केचन ।
नोद्युङ्क्ते कोपि धर्माय सर्वाभिप्रेतहेतवे ॥ २७ ॥
यस्मिन्सन्निहिते वह्निविषाद्याः प्रभवन्ति न ।
धर्मादप्यपरस्तस्मात्कः शरण्यः शरीरिणाम् ॥ २८ ॥
धर्मसिद्धौ ध्रुवा सिद्धिर्द्युम्नप्रद्युम्नयोरपि ।
दुग्धोपलम्भे सुलभा[16] संपत्तिर्दधिसर्पिषोः ॥ २९ ॥
उच्चैर्गर्वे[17] समारोप्य नरं श्रीराशु नश्यति ।
दौस्थ्यदत्तावलम्बोधः स तस्मादवरोहति ॥ ३० ॥
जितं लक्ष्मि त्वया यस्यै जनस्तमपि सेवते ।
धनं निकारपूर्वं यः प्रदत्ते प्रेतनाथवत् ॥ ३१ ॥
धनस्याधर्मलब्धस्य मुग्धोलाभेन तुष्यति ।
सुकृतस्य दुरापस्य न तु हानिमपेक्षते ॥ ३२ ॥

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[13] जायजन्तुनां B. [14] निर्वृतिम् B, C, A. [15] जनाः B, A.
[16] सुलम्भा B. [17] गर्वे A.

आसाद्यते यया स्वर्गः श्रिया सन्मार्गदत्तया।
त्यक्त्वा तामप्यधर्मेण मूर्खाः क्रीडन्ति दुष्कृतिः॥ ३३॥
स्वयमुत्पादितां लक्ष्मीं पुत्रीमिव मनीषिणः।
दत्त्वा पात्राय तद्दानफलमेवोपभुञ्जते॥ ३४॥
पित्राद्यैरुपभुक्ता या पुत्राद्यैरपि भोक्ष्यते[18]।
कामयन्ते न तां सन्तो ग्रामवेश्यामिव[19] श्रियम्॥ ३५॥
तस्करैर्वा दुराशैर्वा हृतं संसहते धनम्।
कदर्यो नैव सत्कार्ये कल्पयत्यल्पमप्यदः॥ ३६॥
अन्धा एव धनान्धाः स्युरिति सत्यं तथा हि ये।
अन्योक्तेनाध्वना गच्छन्त्यन्यहस्तावलम्बिनः॥ ३७॥
धनी धनात्यये जाते दूरं[20] दुःखेन दूयते।
दीपहस्तः प्रदीपेस्ते तमसा बाध्यतेधिकम्॥ ३८॥
आदावेव विकारं यः प्रदर्शयति देहिनाम्।
भवोच्छेदैकभावेभ्यो विभवः स्वाद्यते स किम्॥ ३९॥
न संसारस्य वैरस्यमिदं वेत्ति जडो जनः।
यत्सुखं स सुखाभासो यद्दुःखं दुःखमेव तत्॥ ४०॥
रमयन्ति मनस्तावद्भावाः संसारसंभवाः।
यावन्न श्रूयते साश्रुलोकफूत्कारकाहलः[21]॥ ४१॥
अहो देहभृतां मोहः प्ररोहति महानयम्।
यदेते सुखमिच्छन्ति विषयैर्दुःखहेतुभिः॥ ४२॥
छत्रच्छायाच्छलेनामी धात्रा चक्रे निवेशिताः।
भ्रमन्तोपि स्वमात्मानं मन्वते स्थिरमीश्वराः॥ ४३॥

[18] °भुक्तायां B, A, C; पित्राद्यै° B, A, C; °रुपभोक्ष्य° B, A.
[19] ग्रामवेशामिव A. [20] दुरं B, A. [21] पूत्कारकाहला B, C, A.

मदान्धास्ते परं लोकं कथं पश्यन्तु भूभुजः ।
तमोमण्डलमध्यस्थाश्छत्रच्छायाच्छलेन ये[22] ॥ ४४ ॥
सुखं विषयसेवेति सक्तास्तत्रैव जन्तवः ।
यः प्रमोदस्तु[23] तत्त्यागात्तदास्वादः क्वचिद्यदि ॥ ४५ ॥
अवश्यं नश्वरे देहे दुर्दमे च यमे द्विषि ।
हास्यं नास्याद्विनिर्याति[24] यत्पुंसामिदमद्भुतम् ॥ ४६ ॥
कालेन सौनिकेनेव[25] नीयमानो जनः पशुः ।
क्षिपत्येष धिगासन्ने मुखं[26] विषयशाड्वले ॥ ४७ ॥
कायः कर्मकरोयं[27] न तत्र कार्यातिलालना ।
भृतिमात्रोचितो[28] ह्येष प्रपुष्टो विचिकीर्षते ॥ ४८ ॥
प्रयोजकान्यकार्येषु नश्यन्त्याशु महापदि ।
दुर्मित्राणीव खान्येव[29] बन्धुबुद्धिरधीमताम् ॥ ४९ ॥
योयं जीवितभूतेषु स्नेहग्रन्थिः सुतादिषु ।
विभवावसरे[30] पुंसां व्यक्तः सोपि भविष्यति ॥ ५० ॥
दुःखाग्निर्वा स्मराग्निर्वा क्रोधाग्निर्वा ज्वलन् हृदि ।
न हन्त[31] शान्तिमायाति देहिनामविवेकिनाम् ॥ ५१ ॥
अविद्यामेव सेवन्ते हन्त विद्यां व्युदस्य ते[32] ।
ते दूत्यामनुरज्यन्ते वरारोहाविहायिनः ॥ ५२ ॥
तटस्थः प्रेक्षते योगी जगदस्मिन्भवार्णवे ।
मज्जनोन्मज्जने[33] कुर्वद्दुःकृतैः सुकृतैर्निजैः ॥ ५३ ॥

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[22] तमं° B, A. °ध्यस्थाछत्र° B, A. [23] प्रमोद तत्सागात् तदोस्वादः B.
[24] °द्विनिर्यास्ति B. [25] शौनिके° B, A. [26] शापं B, A.
[27] कमकरोयंत° B, A, C. [28] मात्रौंचि° B, A. [29] खान्येषु ?
[30] विभावा° B, A. [31] हन्ति B, A. [32] व्युदस्य ये.
[33] मज्जानोमज्जने कुर्वन् B, A, C.

विषयामिषमुत्सृज्य दण्डमादाय ये स्थिताः।
संसारसारमेयोसौ बिभ्यत्तेभ्यः पलायते ॥ ५४ ॥
सत्यं संसृतिगर्तेयं दुःखैः पूर्णा निरन्तरम्।
यतस्तद्व्यतिरेकेण नान्यत्किंचिदिहाप्यते ॥ ५५ ॥
विधौ विध्यति सक्रोधे वर्म धर्मः शरीरिणाम्।
स एव केवलं तस्मादस्माकं जायतां गतिः ॥ ५६ ॥
सुचिरमिति[34] विचार्य पुण्यचर्यां विदुषि चिकीर्षति तत्र तीर्थयात्राम्।
विदधदथ पयः प्रशान्तपङ्कमृतुरपनृत्तमयूरमण्डलोभूत्[35] ॥ ५७ ॥
भवमवरमिमं विमृश्य सम्यग्गलितरसैर्विषयेषु वारिवाहैः।
मुनिभिरिव निबद्धमौनमुद्रैर्गगनवनं विमलात्मभिश्च भेजे[36] ॥ ५८ ॥
पतिरति तपति स्म वासराणामति शुभति स्म विभावरीभुजङ्गः।
जलमति भजति स्म निर्मलत्वं मधुरमति ध्वनति स्म राजहंसी ॥५९॥
पुलिनपरिसरे[37] सरस्वतीनामजनि समागमनं सुखञ्जनानाम्।
भवति यदवलोकनादनाविष्कृतहसितारिमुखं सुखं जनानाम् ॥६०॥
क्षितिवलयजयोज्जिहानवीरा क्रमविरमज्जलपूरसिन्धुतीरा।
शरदवतरति स्म मत्तहंसा दिशि दिशि कासकदम्बकावतंसा ॥ ६१॥
कुटजविटपिनः प्रसूनशून्यानलिपटलं परिहत्य सप्तपर्णैः।
सममरमंत दन्तिदानगन्धैर्जगति समृद्धमुपैति सर्व एव ॥ ६२ ॥
विगलितजगदापदः[38] पयोदाः परिगलिताम्बुविभूतयो बभूवुः।
अहह न सहते महीयसामप्युदयमियं नियतिश्चिराय वैरा ॥ ६३ ॥
घनमयसमयात्यये विनिद्रः क्रतुपुरुषो भवतीति तथ्यमेव।
दधतुरपरथा कथं विकाशं दिनपतिरात्रिपती[39] तदीयनेत्रे ॥ ६४ ॥

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[34] सुवीर° B. [35] °पङ्काद्दृ° B, A. [36] °त्मभिश्वजे B.
[37] °परिसरस्व° B. [38] विदलित°. [39] °पतिस्त° A.

सरसिजसुरभिः सरःसमीरः कमलसमृद्धिसमुद्धता[40] धरित्री ।
कलमपि कलहंसकामिनीनां रसितमथ व्यथयांचकार पान्थान् ॥६५॥
कलयति कलशोद्भवे प्रवेशं मलयनगस्थगिते नभोविभागे ।
जगदगदमभूत्पयश्च पेयं ननु महतामुदयो मुदे न कस्य[41] ॥ ६६ ॥
स्तनितमुपरतं पयोधराणां ध्वनिरजनिष्ट ककुद्मतां विशिष्टः ।
परिहृतमवनीतलं शिलिन्ध्रैर्जलमलमक्रियतारविन्दवृन्दैः ॥ ६७ ॥
गवलकुवलयप्रभैः पयोदैर्वियति वृते व्यथिते व्ययेन[42] यस्य ।
अधिपतिरतिमात्रमुष्णमह्नां[43] तदिव सुसंचितमुत्ससर्ज तेजः ॥६८॥
भासः सेव्याः श्वेतभासः[44] प्रदोषे लोकाह्लादोद्दीपिका दीपकाली ।
दुग्धैर्दिग्धा शर्करा यत्र पथ्यं दिष्ट्या दिष्टः स प्रविष्टः पृथिव्याम्॥६९॥
हंसानां नवनलिनीवनोत्सुकानामालापैरिव मुरजिन्मुमोच निद्राम् ।
जम्भारिस्त्रिभुवनभारमुत्थितेस्मिन्नारोप्य स्वधनुरथोपसंजहार ॥७०॥
स्वच्छं वारि निवारितामरधनुर्व्योम व्यपेताम्भसः
पाथोदाः समदाः सितच्छदवधूराशाः सकाशाः पुरः ।
भाति स्म प्रथयन्नहंप्रथमिकां[45] तेजस्विषूत्तेजितः
श्यामाम्भोधरभस्मनेव शशभृद्दिक्कामिनीदर्पणः[46] ॥ ७१ ॥

इति श्रीगूर्जरेश्वरपुरोहितसोमेश्वरदेवविरचिते कीर्तिकौमुदीनाम्नि महाकाव्ये परमार्थविचारोऽष्टमः सर्गः ॥ ८ ॥

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[40] समुद्धृता C. [41] कस्याः B, A, C. [42] व्यधितव्ययो न ?
[43] °मुष्मणमह्नां A. [44] °भासप्र° B, A, C. [45] °हंप्रथिमा° B, A, C.
[46] शशिभृ° C.

यात्रासमागमनम् ।

चिकीर्षिता श्रीसचिवेन तीर्थयात्राथ सोयं शरदा समेतः[1] ।
महात्मनामीहितकार्यसिद्धौ विधिर्विधत्ते हि सदानुकूल्यम् ॥ १ ॥
धर्मैकमित्रोपनिबन्धनार्थं[2] तेनार्थिमित्रेण चराः प्रयुक्ताः ।
न केवलं स्वेन कृतार्थितेन परैः कृतार्थैः कृतिनः कृतार्थाः ॥ २ ॥
रथानथानन्दविसंष्ठुलोयं[3] लोकप्रयाणप्रवणांश्चकार ।
उपक्रमे पुण्यकृतां क्रियाणां राभस्यमभ्यस्यति को न साधुः ॥ ३ ॥
पाथेयवन्तः पथि योग्ययुग्याः सोपानहः सोदकभाजनाश्च ।
श्रीवस्तुपालेन समं जनौघाः प्रयाणकाय प्रवणा बभूवुः ॥ ४ ॥
आकारितस्तेन कृतादरेण दूरादपि श्राद्धजनः समेतः ।
ययुस्तदीयानि पुनर्यशांसि दिगन्तरेभ्योपि दिगन्तराणि ॥ ५ ॥
समं समग्रैररिबन्धुवर्गैर्निसर्गबन्धुर्विबुधव्रजस्य ।
शुभे मुहूर्तेथ शुभैर्निमित्तैर्मन्त्री स्वनाथानुमतः प्रतस्थे ॥ ६ ॥
पुरः प्रशस्तां फलपुष्पहस्तां प्रमोदमानः प्रमदां विलोक्य ।
निरन्तरायां पथि तीर्थयात्रां मन्त्रीश्वरश्चेतसि निश्चिकाय ॥ ७ ॥
स्थितः क्षणं क्षीरतरोरधस्तात्कृतानुवृत्तीन्स्वजनान्निवर्त्य ।
स्वरस्य वामं स्वरमध्वगामी[4] शुश्राव उ श्रावकचक्रशक्रः ॥ ८ ॥
अक्षेषु नित्यं कृतनिग्रहोपि जग्राह तांस्तान्नियमानमात्यः ।
स्वभावशुद्धाः सुधियो हि तेषां पावित्रलाभाय तथापि लोभः ॥ ९ ॥
रथैस्तुरंगैः करभैर्महोक्षैर्जग्मुस्तदा केपि कथंचनापि ।
मन्त्रीश्वरे धर्मधराधुरीणे तस्मिन्विशश्राम भरस्तु तेषाम् ॥ १० ॥

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[1] सोयंसमेतः B; सोयंसमेत A, C.
[2] B, A, C have मन्त्रिणार्थं in the first line in addition to the text.
[3] विसंस्थुलो C.
[4] स्वरमध्यगामी B, A.

न वाहनं यस्य स तस्य यानं नासीद्धनं यस्य स तस्य वित्तम् ।
न चीवरं यस्य स तस्य वस्त्रं कल्पद्रुकल्पः प्रददौ पृथिव्याम् ॥११॥
भुङ्क्ते[5] स्म सर्वेष्वपि भुक्तवत्सु शेते स्म सुप्तेषु स यात्रिकेषु ।
प्रबुध्यते स्म प्रथमं तदित्थं संघप्रभुत्वं[6] व्रतमाचचार ॥ १२ ॥
प्रभूतभोज्यानि बहूदकानि सगोरसान्युन्मदमानवानि ।
तस्यातिदुर्गेपि पथिप्रयाणान्युद्यानलीलासदृशान्यभूवन् ॥ १३ ॥
यात्राप्रसङ्गेषु जगाम येषु पुरेषु पौरोच्छ्रिततोरणेषु ।
तेषामधीशैः सविशेषमेष संमान्यमानः सममानयत्तान् ॥ १४ ॥
अभ्यर्थ्यमानः पथिकैरनेकैर्वस्तून्यनेकान्यपि वस्तुपालः ।
तेभ्यः प्रभूतानि पथि प्रयच्छन्नाहंकरोति स्म न कुप्यति स्म ॥१५॥
गीतानि जैनान्युचितानि गातुं जनो जगौ वर्त्मनि मध्यमध्ये ।
प्रमोदपूरोद्गतरोमराजिर्निरन्तरं तस्य पुनर्यशांसि ॥ १६ ॥
अनुक्रमेण प्रसृतास्य साधोः साधोरणिर्[7]यात्रिकधोरणानाम् ।
वैमानिकैर्व्योमनि[8] नाकिलोकैर्भूमानयष्टिप्रतिमा व्यलोकि ॥ १७ ॥
पुरश्च पृष्ठेपि च पार्श्वयोश्च परिस्फुरन्तः खरहेतिहस्ताः ।
यात्राजनं वर्त्मनि तस्य शश्वदश्वाधिरूढाः सुभटा ररक्षुः ॥ १८ ॥
समुद्धृतैर्जीर्णजिनेन्द्रहर्म्यैर्नवैः[9] सरोभिश्च सरोजरम्यैः ।
प्रस्थानमार्गः[10] सचिवस्य सोभूदजानतामप्युपलक्षणीयः[11] ॥ १९ ॥
यावन्ति बिम्बानि जिनेश्वराणां श्वेताम्बराणां च कदम्बकानि ।
मार्गेषु तेषां मुषिताश्रितार्तिः पूजां स निर्वर्त्य ततः प्रतस्थे ॥ २० ॥
स पञ्चपैर्निर्विषयप्रपञ्चप्रयाणकैः प्रीणितभव्यलोकः ।
धराधरं धर्मधुरंधरः श्रीशत्रुंजयं शत्रुजयी जगाम ॥ २१ ॥

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[5] भुङ्क्तेषु C. [6] सङ्घप्रभुत्वव्रत° C. [7] °रिणी A, B, C.
[8] वैमानिकव्योम° B, A, C. [9] समुद्धृतै° B, C, A. [10] °मार्ग° B.
[11] °लक्षणीयम् B, A, C.

आरुह्य सह्यादपि सुन्दरेऽस्मिन्नश्मोच्चये कश्मलमुक्तचेताः।
मन्त्री मिलन्मर्त्यकृतोपमर्दं[12] कपर्दिनं नाम ननाम यक्षम्[13] ॥ २२ ॥

स कर्दमैस्तस्य तनुं कपर्दियक्षस्य यक्षोपपदैर्विलिप्य।
पुष्पैरनेकैर्विलसद्विवेकस्त्रिलोकपूज्यस्य चकार पूजाम् ॥ २३ ॥

अध्वश्रमध्वस्तसमस्तपापभारेण भूरेणुभृता जनेन।
शृङ्गावलिव्याप्तवियन्मुखोऽपि सोऽयं सुखेनारुरुहे महीन्द्रः ॥ २४ ॥

तत्रादिनाथस्य नमस्यमूर्तेः[14] स्नानं[15] च पूजां च विधाय मन्त्री।
पुरः कुरङ्गीनयनाः प्रमोदनृत्यात्मना नृत्यमकारयत्सः[16] ॥ २५ ॥

संश्लिष्टमष्टापदपृष्ठपट्टे तं दृष्टवान्विष्टपवन्दनीयम्।
अमेयतेजोमयमण्डलस्थं यथा पुमांसं परमं स मन्त्री ॥ २६ ॥

विरच्यमाने सचिवेन तेन पूजाविधौ पूज्यतमस्य तस्य[17]।
सकुङ्कुमस्नानजलच्छलेन गलन्निवालोक्य[18] ततोऽङ्गरागम्[19] ॥ २७ ॥

न केवलं केवलिचक्रवर्ती हृच्चक्रवर्ती सचिवस्य सोऽभूत्।
शुश्रूषयाप्येष[20] विशेषवत्या तत्याज नान्तःकरणं यदीयम् ॥२८॥

श्रीनाभिसूनुर्मृगनाभिमुख्यैः पूजोपहारैः प्रचुरैः प्रसन्नः।
मन्ये स्वभावादपि वीतरागः स स्फीतरागः[21] सचिवे बभूव ॥२९॥

स श्वेतपीतैर्वसनैर्व्यधत्त धाम्नि प्रभोस्तस्य महापताकाम्[22]।
सरोजराजीरजसानुविद्धो जिग्ये यया सिद्धसरित्प्रवाहः ॥ ३० ॥

धर्माय निर्मापयति स्म तस्मिन्मन्त्री धरित्रीभृति वस्तुपालः।
श्रीनेमिपार्श्वप्रभुहर्म्ययुग्ममयुग्मनेत्राचलशृङ्गचारु ॥ ३१ ॥

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12 °मीलन्म° B, C, A. 13 यज्ञम् A. 14 नभस्य° B. 15 स्नात्रं B, A, C.
16 नृत्यी° B. 17 तस्या A. 18 गलन्मि° B. 19 लोक्यत सोऽङ्गरागः(?)
20 शुश्रुषया B, C, A. 21 फीतरागः B. 22 महापताकाः B, C, A.

प्रासादसौन्दर्यविलोकनेन[23] संभूतभूयस्तरसंमदानाम् ।
विभान्ति तत्कान्तिकरम्बितानि कृतस्मितानीव दिशां मुखानि ॥३२॥
यदुत्तमाङ्गस्थितशातकुम्भकुम्भध्वजस्फूर्जदभीशुभिन्नाः ।
अल्पेप्यनल्पा अपि वासरान्ते चिराद्विराजन्ति कराः खरांशोः ॥३३॥
कथं न विश्वैककुटुम्बकोसौ यस्त्यक्तभेदं घटयांचकार ।
यन्मण्डपे चण्डपपौत्रपौत्रः स्वपूर्वजानां सुहृदां च मूर्तीः[24] ॥ ३४ ॥
स्वस्यानुजस्यापि च मूर्तियुग्मं तुरङ्गयुग्मस्थमचीकरद्यः ।
मनीषिणां मुख्यतमोपि मन्ये वृषस्थमात्मानमयं न वेत्ति ॥ ३५ ॥
शैलोपकण्ठेयमकुण्ठबुद्धिः सरः सरस्वत्सदृशं चकार ।
उष्णेपि नोष्णानि भवन्ति यस्य वारीणि रीणागध्वजावितानि[25] ॥३६॥
द्वित्राणि तत्रैव दिनानि नीत्वा क्रीत्वार्थदानैः सुकृतं यशश्च ।
कथं चिदापृच्छ्य तमीशमाद्यं माद्यन्नसौ रैवतकं जगाम ॥ ३७ ॥
तमुज्जयन्तापरसंज्ञि(ज्ञ)मद्रिमाज्ञाविधेयाखिलसंघलोकः ।
स विश्वमुच्चैरमृतेन सिञ्चन्नुपागमन्नव्य इवाम्बुवाहः ॥ ३८ ॥
तुरंगमाणां चरणाग्रघातैरुद्धूतधूलीपटलच्छलेन ।
तस्य प्रयाणे प्रणयिप्रियस्य नगोनुगच्छन्निव स व्यराजत् ॥ ३९ ॥
नरो न रोगापदमाप कोपि न क्वापि यानव्यसनं बभूव ।
कस्याप्यभूत्तत्सुकृतप्रभावान्न वस्तुनो हानिरहानि तानि ॥ ४० ॥
सुखेन सार्थः पथि यात्रिकाणां सिन्धूरगाधा अपि तास्ततार ।
संसारनामानमपारमब्धिं स तु स्वयं लङ्घयितुं प्रवृत्तः ॥ ४१ ॥
मनागनालोकितदुर्निमित्तः पदे पदे प्राज्यतृणोदकाद्यः ।
अहिंस्रजीवस्य बभूव तस्य मार्गः सुदुर्गोपि[26] किलानुकूलः ॥ ४२ ॥

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[23] प्रसाद B, A, C. [24] मूर्ता B, C, A. [25] Evidently the text of the last line is wrong. It appears to have been corrupted from वारीणि रीणाग्रुगर्वीजितानि. [26] सुदुर्गोपि C.

तीर्थैः समग्रैरुपचर्यमाणं[27] सिद्धैरनेकैरुपरुध्यमानम् ।
रत्नैरनन्तैरुपचीयमानं भूतैः प्रभूतैरुपजीव्यमानम्[28] ॥४३॥
शृङ्गैरुदग्रैर्दिवमुल्लिखन्तं दिशः स्पृशन्तं पृथुभिश्च पादैः ।
तलेन धात्रीतलमाप्नुवन्तं हरन्तमन्तःकरणानि कान्त्या ॥४४॥
क्वचिन्नदीः[29] काञ्चनकान्तिजुष्टाः[30] क्वचिन्नदानुन्मदराजहंसान्[31] ।
क्वचिद्द्रुमानार्द्रफलप्रवालान्क्वचिच्च धातून्विविधान्दधानम्[32] ॥४५॥
सिताम्बरं मन्त्रिवरस्तमग्रनिविष्टनिर्विष्टपयोदभङ्ग्या ।
समाधिबन्धादिव[33] निश्चलाङ्गं मुनीन्द्रतुल्यं तमगं ददर्श ॥४६॥ कुलकम्

विकासवद्भिर्व्रततिप्रसूनैरन्तःप्रसुप्तभ्रमरैर्यदीयाः ।
वनाधिदेव्यस्तमिवोपयान्तं[34] विलोकयन्ति स्म विलोचनाभैः ॥४७॥
सरांसि राजन्नलिनीवनानि वनानि वेल्लन्नवपल्लवानि ।
मुदं निदाघज्वरितस्य यस्य कुर्वन्ति गन्धर्ववधूजनस्य ॥ ४८ ॥
स्थितस्य यस्योपसमुद्रमद्रेर्मेघावलीवेष्टितमेखलस्य ।
बभूव नेत्रश्रुतिनेत्रभाजा सतीर्थ्यता मन्थमहीधरेण ॥ ४९ ॥
रत्नप्रदीपेषु गुहागृहेषु तान्ता रतान्तावसरे सुरस्त्रीः ।
रेणुं किरन्तः कुमुदाकराणां तमीसमीराः सुखयन्ति यत्र ॥ ५० ॥
अभ्रंलिहप्रस्थशिरःस्थशुभ्रपयोदसंदोहमिषेण धर्मः ।
कलेः खलस्य प्रसरं विलोक्य निराकुलस्तिष्ठति यत्र दुर्गे ॥ ५१ ॥
उदस्तहस्तैः करिभिर्विमुक्ता मुक्ताफलानां श्रियमाश्रयन्तः ।
अम्भःकणा दिङ्मुखभूषणानि निरन्तरं यत्र तरङ्गयन्ति ॥ ५२ ॥
निशासु यस्मिन्नवतंसितानां समीपवर्ती जगतीरुहाणाम्[35] ।
तारागणः पुष्यति पुष्पशङ्कां मुग्धस्य सिद्धप्रमदाजनस्य ॥ ५३ ॥

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[27] रुपवयमाणं C, A ; रूपवयप्रमाणं B. [28] °रुपजीयमानम् A. [29] °न्चित्तदी B ; चिन्नदी A. [30] जुष्टा B, C, A. [31] °दारुन्म° B, A, C. राजहंसाः [32] विधिधानदधानम् B. [33] समादि° B. [34] °देव्याः A. [35] जगतांरु° B, A, C.

अधित्यकाधिष्ठितपानगोष्ठी[36]गीतोत्कितोत्सङ्गकुरङ्गरुद्धः ।
मृगीदृशां राजति यत्र रात्रिकरः करप्राप्य इव क्षपासु ॥ ५४ ॥
यस्मिन्विदग्धा अपि सिद्धवध्वः संभूतभूतेषु वनान्तरेषु ।
फलैर्विपक्वाग्रमुखैः सदृक्षान्कीरान्विरावैरुपलक्षयन्ति ॥ ५५ ॥
न तद्वनं यत्र न कोकिलानां नृत्यन्ति गीतैरिव नीलकण्ठाः ।
यस्मिन्गिरौ तानि सरांसि यानि स्वेनेव शैत्येन वहन्ति कम्पम् ॥ ५६ ॥
यस्मिन्सदा स्मेरसरोजराजिविराजितासंख्यसरःपरीते ।
आकर्णयन्तोपि नवाब्दशब्दान्न मानसाय स्पृहयन्ति हंसाः[37] ॥ ५७ ॥
दिनाधिनाथेन[38] पुरो निरस्तमस्तस्थिताच्चन्द्रमसश्च बिभ्यत् ।
यत्कन्दराः संश्रयते तमिस्रं दत्ते हि दुःस्थस्य पदं महात्मा ॥ ५८ ॥
फलानि पुष्पाणि मनोरमाणि[39] यस्य द्रुमाः[40] प्रत्यहमुद्वहन्ति ।
अत्यन्तभक्तेषु भवत्यवश्यं श्रिये महत्यै महतामुपास्तिः[41] ॥ ५९ ॥
श्रीनेमिनाथेन जिनेश्वरेण पवित्रिते यत्र धराधरेन्द्रे ।
हिंस्राः समुज्झन्ति[42] परःसहस्राः स्वभावसिद्धामपि वैरबुद्धिम् ॥ ६० ॥
तं गोत्रमुख्यं विधृतक्षमं च सद्वंशजातं च समुन्नतं च ।
श्रीवस्तुपालः कमलाढ्यकुल्यं स्वकल्पमुर्वीधरमारुरोह[43] ॥ ६१ ॥
रीणान्धुरीणान्युगतो वियुज्य जनेषु यातेषु तमद्रिमुच्चैः ।
अस्थायि तेषां शकटैरधस्तान्न सद्गतिः स्याद्वृषवर्जितानाम् ॥ ६२ ॥
न केवलं शैलशिरोधिरूढः समानमानानधरीचकार ।
अधोविधातुं स विशुद्धबुद्धिः संसारमप्यारभते स्म मन्त्री ॥ ६३ ॥
श्रीनेमिनामानममानवीर्यस्तेजोभिरप्युज्ज्वलयन्तमाशाः ।
जिनेन्द्रमत्रैव[44] जनेन्द्रमन्त्री निदर्शनातीतमसौ ददर्श ॥ ६४ ॥

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[36] गीतोत्कितो° B, A, C. [37] हंसान् B, C, A. [38] विनाधि° B, C, A.
[39] मनोहराणि A. [40] द्रुमाग्र B, A. [41] °पास्ति C, B, A.
[42] समुन्ति B, A ; समुद्यन्ति C. [43] °मुर्वीधर° B, C, A. [44] मंत्रैव C, B, A.

स्नानं स पात्रप्रतिपादितार्थस्तीर्थोदकैस्तीर्थकरस्य तस्य ।
कृत्वा च कृष्णागरुचन्दनाद्यैर्विलेपनं धौतमलानुलेपः ॥ ६५ ॥
घनैः प्रसूनैर्वसनैरनूपैः[45] पत्रैः पवित्रैरशनैः प्रधानैः ।
नृत्तैर्वधूनां च गृहीतचित्तैर्गानैः सदानैर्विततामपूज्यम्[46] ॥ ६६[47] ॥
प्रभोः सपर्यावसरेषु तस्य कर्पूरपूरैः परितः स्फुरद्भिः ।
तमद्रिमेकं सुरभीचकार दिशो यशोभिः स पुनः समग्राः ॥ ६७ ॥
श्रीनेमिनाथावसथान्तरस्थे कर्पूरकृष्णागरुधूपधूमे ।
पलायमानः कलिरेष कालस्तत्कालमासीन्मशकानुकारी[48] ॥ ६८ ॥
धर्मक्रियाविस्मृतराजकार्यस्तत्रैव निन्ये[49] स बहून्यहानि ।
असक्तमासक्तमतीप्सितेर्थे[50] कालातिपातं[51] न हि वेत्ति चेतः ॥६९॥
नमन्नमन्दप्रतिभः प्रभासे चन्द्रप्रभुं चन्द्रसमानकीर्तिः ।
श्लाघाचलत्कन्धरमालुलोके लोकेन सौराष्ट्रनिवासिनासौ ॥ ७० ॥
अभ्यर्च्य भक्त्या भवमत्र तीर्थे श्रीसोमनाथाभिधया प्रसिद्धम् ।
पत्रप्रसूनाञ्जलिना प्रदत्तो जलाञ्जलिस्तेन पुनर्भवाय ॥ ७१ ॥
तेनोपनीतैर्घनसारधूपैः स्वमङ्गमङ्गारितमीनकेतुः ।
सकेशलक्ष्मेश्वरकन्धरालुश्चिराय विस्रं सुरभीचकार ॥ ७२ ॥
अनेन सत्यापितसद्गुरूपदेशेन तद्देशनिवासिनीनाम् ।
सुवासिनीनां वदनाब्जराजौ निवेशिता स्वस्तुतिराजहंसी ॥ ७३ ॥
आत्मानमानतजिनेन्द्रपदारविन्दं
कृत्वा कृतार्थमयमर्थिजनं च दानैः ।
मन्त्री निमन्त्रितजनेन सहप्रकर्षः
पस्त्यं प्रयातुमथ तं प्रभुमापपृच्छे[52] ॥ ७४ ॥

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[45] °नूनै° C. [46] विततान पूजाम् ? [47] B omits this verse altogether: evidently a mistake as the following verse is marked 67.
[48] °मासान्मश° B, C, A. [49] नित्ये B. [50] °मतीप्सितेर्थ° B.
[51] कालेपिपा° A; कालापिपा° B; कालांपिपा° C. [52] °मापगछे° B, C, A.

अस्य प्रभोः पितुरिव क्षणमप्यशक्तः[53]
सोढुं वियोगमहमित्यवगम्य सम्यक् ।
चौलुक्यचन्द्रसचिवः शुचितैकवित्ते[54]
चित्ते निवेश्य जिननाथमथ प्रतस्थे ॥ ७५ ॥

व्यावर्तमानमथ[55] मानवराजमन्त्रि-
राजं मुदा प्रतिपथं प्रमदास्तदानीम् ॥
पश्यन्त्यदृष्टमिव तं शतशोपि दृष्टं[56]
तृप्तिर्भवेन्न हि दृशां प्रियदर्शनेषु ॥ ७६ ॥

आगत्य स्वपुरं पुरन्दरसमस्यानम्य पादौ प्रभोः
स क्षेमेण समेत्य चात्मशरणं व्यापारिणामग्रणीः ।
देशाय प्रजिघाय संघजनतां सत्कृत्य तां कृत्यवि-
न्निर्विघ्नाः कृतिनां भवन्ति हि समारब्धक्रियासिद्धयः ॥ ७७ ॥

दूर्वापुष्पफलाक्षतैरुपचितं पात्रं दधत्यः करे
यस्मै मङ्गलमङ्गनाः[57] प्रणयिनां चक्रुस्तदा संमदात् ।
(स्फीतानि) स्वयशांसि बन्दिगदितान्याकर्णयन्कर्णव-[58]
ह्मनोह्मनकराम्बुजः स जयतु श्रीवस्तुपालश्चिरम् ॥ ७८ ॥

इति श्रीगूर्जरेश्वरपुरोहितश्रीसोमेश्वरदेवविरचिते कीर्तिकौमुदीमहाका-
व्ये यात्रासमागमनोनाम नवमः सर्गः ॥ ९ ॥

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[53] मन्यशक्तः B, A ; मभ्यशक्तः C.
[54] श्रुचितैकचित्तेघित्वे B, C, A.
[55] व्यावृत्तमान° C.
[56] °मिवशतशो° B, A; दृप्ति° C.
[57] °मङ्गनाप्रण° B, A.
[58] स्वयशांसिगदि°. B ; स्वयशांसिबन्दि° C, A.

NOTES.

CANTO I.

P. 1. St. 1. यामिकाः—guards or watchmen. Compare the vernacular words पाहरा and पाहरेकरी which are derived from प्रहर, a synonym of याम.

P. 1. St. 2. Mark the double sense of गिरिभू Pârvatî, the daughter of Himâlaya and mountain-land; पयोधर; चन्द्रक the moon and the circular spots on the feathers of a peacock; and नीलकण्ठ Śiva and a peacock.

P. 1. St. 3. This refers to the form, half male and half female, in which Śiva is worshipped in some places. Such images are called अर्द्धनारीनटेश्वर. There is a temple in the Sholapur Collectorate in the Dekkan in which there is a small image of this kind.

P. 1. St. 6. Mark the two meanings of सरस्वतीः—the goddess of learning and the river of that name; and those of उपास्ति viz., worship and vicinity.

P. 2. St. 11. सुपर्वोपाश्रितम्—सुपर्वन् means a god; the parts into which Mahâbhârata is divided are also called पर्वन्. The adjective is intended to apply to स्वर्ग as well as to भारत.

P. 2. St. 13. माघसेवाम्—the study of Mâgha's poem śiśupâlavadham; also मा अघसेवाम्. The double sense of the verse is clear.

P. 2. St. 14. तमीश्वर, when taken as one word means the moon, the lord of the night. The expression is also intended to be read as तम् ईश्वरम् meaning the well-known Śiva. जनितार्जुनतेजस्कम् means 'one who sheds a white light,' and also 'one who gave power to Arjuna.' The word कुवलयप्रिया also bears a double meaning: कोः पृथिव्याः मण्डलस्य प्रिया or कुवलयानां कमलानां प्रिया.

P. 2. St. 15. बाणध्वनौ—on hearing the words of the poet Bâṇa. It also means on hearing the sound of a musical instrument (वंशी) of that name. अनध्याय means cessation from study. It includes temporary stoppages of the lessons and also long holidays. They are variously enjoined by the various Smṛitis, and it would appear that, in order to avoid distraction and secure concentration, old teachers were very

liberal in granting remissions of study. The longest suspension of study, namely for one year, is enjoined for certain wild and ferocious beasts and sinners passing between the teacher and the pupil: गजगण्डसारससिंहव्याघ्रमहापापिकृतघ्नादावब्दमनध्यायः। If a less fierce animal happens to pass between the teacher and the class, shorter holidays are granted. अरण्यमार्जारसर्पनकुलपञ्चनखादिरन्तरागमने त्रिरात्रम्। The holiday referred to in the text is a short one lasting as long as the disturbing cause lasts. Yâjñavalkya enumerates thirty-seven of these as follows:

श्वक्रोष्टुगर्दभोलूकसामबाणार्तनिस्वने।
अमेध्यशवशूद्रान्त्यश्मशानपतितान्तिके॥
देशेशुचावात्मनि च विद्युत्स्तनितसंप्लवे।
भुक्त्वार्द्रपाणिरम्भोन्तरर्द्धरात्रेतिमारुते॥
पांसुप्रवर्षे दिग्दाहे संध्यानीहारभीतिषु।
धावतः पूतिगन्धे च शिष्टे च गृहमागते॥
खरोष्ट्रयानहस्त्यश्वनौवृक्षगिरिरोहणे।
सप्तत्रिंशदनध्यायानेतांस्तात्कालिकान्विदुः॥

बाण as used here is explained by हरदत्त to mean a musical instrument वंशः or शततन्तुर्वीणा. शिष्टागमनाध्याय is mentioned in Uttararâmacharita Act IV. Some of the अनाध्याय refer to the bodily position and health of the student. Manu numerates these as follows:—

शयानः प्रौढपादश्च कृत्वा चैवावसक्थिकाम्।
नाधियीतामिषं जग्ध्वा सूतकान्नाद्यमेव च॥
न विवादे न कलहे न सेनायां न संगरे।
न भुक्तमात्रे नाजीर्णे न वमित्वा न सूतके॥

It will be seeen from the lists of अनध्याय that the institution is an extremely practical one.

P. 2. St. 17. This verse contains a suggestion regarding the river Sarasvatî whose source is in the Mânasa lake, and which does not therefore get turbid in the rainy season like other rivers which take their rise in mountains. घनैः means a cloud; as an adjective qualifying दुर्जनैः it may be taken to mean thick or numerous.

P. 2. St. 18. ताम्रपर्णी a river in Southern India famous for rich stones found in mines on its banks.

P. 2. St. 19. सुमनसां श्रेष्ठम् and दर्पकोपचितम् are intended to be under-

stood in a double sense. The former may mean साधूनां श्रेष्ठम् or देवानां श्रेष्ठम्. The latter may be solved as दर्पकेण अनङ्गेन उपचितम् and also दर्पकोपाभ्यां मदरोषाभ्यां चितम्. नीलकण्ठ, the poet as well as god Siva.

P. 2. St. 27. दन्तद्युता—instrumental singular of दन्तद्युत् (feminine) construe: दन्तद्युता मुखे ब्राह्मी प्रकाश्यते। स्वर्णमुद्रया करे श्रीः प्रकाश्यते।

P. 3. St. 28. विधेरब्धेश्च नन्दिन्यौ—Sarasvatî and Lakshmî respectively.

P. 3. St. 30. This verse is not very easy. निर्व्याला मलयद्रुमाः and अमालिन्यकृतोद्दीपाः, which are in apposition to साधवः, each of them contain a व्यतिरेक in favour of साधवः and one would expect हृदापदः परित्यक्ताः to contain a similar व्यतिरेक too, but it is not possible to make out one from that expression. It must be taken to mean free from any embarrassment of the heart: हृदापदः being taken as कर्तरि षष्ठी and equivalent to हृदापदा. हृदापदा परित्यक्ताः is an adjunct of साधवः.

P. 3. St. 31. It is interesting to notice how the idiomatic expression, गुणान्गृह्णन्ति which means 'appreciating merit,' is used by taking advantage of its primary meaning to support an apparent contradiction between being good men and avariciousness.

P. 4. St. 34. The double meaning of रसवत्यां मालिन्यं जनयन्ति, one applicable to धूम and another to wicked men, may escape one whose ear is not accustomed to hear the word रसवती (ver. रसोई) applied to cooking. Its original meaning is a kitchen.

P. 4. St. 38. दोषज्ञ a wise man; वकरभूमि a place where sweepings are heaped up. घनरासभा means crowded with asses and qualifies वकरभूमिः. सहसाघनरा qualifies सभा; it may be explained as सार्धैः अघसहितैः नरैः सहिता. त्याज्या qualifies both सभा and वकरभूमी.

P. 4. St. 40. रतवानिव वायसः. It is considered as an ill omen to see crows pairing. The sight presages death to the person seeing it. Expiatory ceremonies are prescribed; and the popular belief is that bad consequences are averted if a false rumour regarding the death of the man seeing the crows is spread among his relatives and friends. शान्तिसार a book treating of expiatory ceremonies quotes the following verses from a Purâṇa:

काकस्य मिथुनं पश्येत्काकः शिरसि चेद्विशेत् ।
शिरस्युरसि वा कुर्यात्पक्षाघातं नखैस्तथा ॥
विदारणं च कुरुते शयानं च स्पृशेद्यदि ।
तदा वदेत्तु मरणं महारिष्टमथापि वा ॥

The grammar and syntax of the text, it will be observed, exhibit the characteristic looseness of later Purâṇas or later additions to more ancient Purâṇas.

P. 5. St. 51. शतचन्द्रं नभस्तलम्—This is a well-known example of what is called समस्यापूरण, or the feat of readily making verses containing a given collection of words which by itself may have no meaning at all or may even involve a contradiction.

दामोदरकराघातविह्वलीकृतचेतसः ।
आसीच्चाणूरमल्लस्य शतचन्द्रं नभस्तलम् ॥

is another completion of the same kind.

P. 6. St. 59. This is an उत्प्रेक्षा on the flags waving on the tops of houses. It may be translated as follows:—Which (city), having conquered all other cities, seems, by the flags on its palaces, to betake to wings in order to conquer the capital city of Indra.

P. 6. St. 60. गजपुर—Poets often called हस्तिनापुर by this name. It does not, however, seem to be the town meant here. For it is described as being on the banks of the Ganges. This is another city which is mentioned in the Mahâbhâshya also. अनुगङ्गं हास्तिनपुरम्. See the Bhâshya on Pâṇini II. 1. 16.

P. 6. St. 62. An outrageous conceit. Aruṇa feeling cold when fanned by the flags on the temples, for a time is not afflicted by the sun though blazing fully (youthful).

P. 6. St. 64. When taken with कौरवेश्वरसैन्यस्य, वल्गद्गाङ्गेयकर्णस्य is to be construed as वल्गन्तौ गाङ्गेयकर्णौ यस्मिन् तत्; in which Bhîshma and Karṇa are moving about; and when taken with स्त्रीजन as वल्गत् गाङ्गेयं यत्र तौ वल्गद्गाङ्गेयौ । एतादृशौ कर्णौ यस्य सः वल्गद्गाङ्गेयकर्णः—from whose ears ornaments of gold were hanging down.

P. 7. St. 67. The beautiful damsels of the city are described as the treasure of the god of love, because they bear the stamp of his royal seal in the form of the disc of the moon reflected in their bright cheeks.

P. 7. St. 76. Both the readings can be interpreted, according to one of them the epithet means 'charming like a stream of the favour of Śiva.' The other, adopted in the text is decidedly better. It means 'charming by the numerous temples of Śiva on its sides.' राजहंसैरलंकृतम् qualifies both सरः and नगरम्. When it qualifies सरः, राजहंसैः means by birds of that name, and when it qualifies नगरम् it is to be understood as राजान एव हंसास्तैः.

P. 7. St. 77. When applied to Krishṇa the epithets mean 'well-known as the holder of the discus and the conch-shell'; 'taking various incarnate forms'; and beloved of Kamalâ or Lakshmî. When applied to the lake they mean 'well known for its conch-shells and chakravâka birds'; 'having numerous flights of steps'; and 'beautiful on account of the lotuses in it.'

P. 8. St. 80. The poet regards the shining particles of foam as so many stars which have resorted to the lake to protect themselves from the heat of the sun.

P. 8. St. 81. श्रेयः सिन्धुरवर्णकम्बलधुरं धत्ते सरःशेखरः—This line offers some difficulty. The meaning is clear. The lake is described, on account of the various colours it shows, as resembling a shawl made into the trappings of an elephant. वर्ण means the housings or trappings of an elephant. The difficulty is with regard to the final र् of धुर्. It should be धुराम् according to Panini V. 4, 72. There appear to be two ways out of the difficulty. Either one must have recourse to the optional nature of all rules regarding the final vowels and consonants of compounds; समासान्तविधीनामनित्यत्वम्; or what is nearly the same thing, one must recognise a usage sanctioning the form. See Siddhânta Koumudi, Samâsâśrayaṇa. विष्णुपुरं क्लीबत्वं लोकात्। In Böthlingk's Pâṇini the example of धुर् is given as ending in a masculine termination राजधुरः but the Siddhânta Koumudi reads राजधुरा instead. It would seem best to read धुरां and take श्रेयः as a part of the compound which would then mean 'the foremost position among excellent shawls forming the trappings of an elephant.'

CANTO II.

P. 9. St. 3. हास्तिकम् a collection of elephants. See Pâṇini IV. 2, 47.

P. 9. St. 4. सपत्त्राकृत—into whose body an arrow is driven up to the feathers. See Pâṇini V. 4, 64.

P. 9. St. 8. पङ्कजवर्तित्व, कोशविलास and वंशभेद apply in different senses both to a row of bees and a sword.

P. 9. St. 9. महीपतिमतल्लिका an excellent king.

P. 10. St. 13. कालेन &c. This refers to the still prevailing belief that treasures hidden under the earth are usually guarded by cobras. It is further believed that those who keep money under ground become cobras after death, and keep watch over their treasure. They allow only those persons to touch the money for whose use they left it.

P. 10. St. 17. एकधारा &c. The play upon the word धारा will not escape notice. In एकधारापतिः it means the city of that name in Maḷwá; द्विधार means doubled-edged, and शतधार means the weapon of Indra.

P. 10. St. 19. धात्रीं &c. This line as found in the texts is unintelligble. The reading suggested by C may be translated thus:—The king Śrîkarṇa governed the earth with the oceans as the helm governs a boat. But one would expect that पोत्रीं should be in the accusative as धात्रीं is. The word कर्ण is a proper name. It also means a helm.

P. 10. St. 21. इतीव जज्ञिरे &c. The line has two meanings. It means "it was as it were on this account that their likings followed Karṇa;" and also "the news entrusted to them always went from ear to ear." This last refers to the popular belief that women cannot keep a secret. Kuntî, the mother of the Pâṇḍavas, concealed from them the secret of Karṇa having been their brother, and thus made them commit unconsciously the sin of fratricide. She revealed the fact after the death of Karṇa; and Yudhishṭhira, who became angry at her conduct, cursed women thus: पापेनासौ मया श्रेष्ठो भ्राता ज्ञातिर्निपातितः। अतो मनसि यद्गुह्यं स्त्रीणां तन्न भविष्यति॥ Popular belief attributes the supposed failing of women to this curse.

P. 11. St. 22. अर्जुन white and the Pâṇḍava of that name.

P. 11. St. 26. The double meanings of हरि (a horse and a monkey),

भूभृत् (a king and a mountain), and सिन्धुपति (the king of Sindha and the ocean) deserve notice.

P. 11. St. 27. The story of Agastya having drank off the ocean is well known. See M. Bh. III. chapters 96—108.

P. 12. St. 34. राहूचक्रे was reduced to the state of Râhu. How Râhu tried to get ambrosia and lost his head may be seen in M. Bh. I.

P. 12. St. 37. Gauḍa appears to have been famous for its ghee. It is still famous for its breed of cattle.

P. 13. St. 43. वीतरागरतेः may be understood as वीता रागे रतिर्येन सः and also as वीतरागे रतिर्यस्य सः. The author suggests by this epithet the fact that Kumârapâla was a convert to Jainism. The idea is more clearly brought out in stanzas 50 and 51.

P. 13. St. 49. Mark the rhyme. The second half is to be construed thus—वयं तस्य यशोभिः विश्वं नश्यद्विपद् करिष्यामः.

P. 14. St. 54. श्रोत्रियत्राचकार Made over to Brâhmaṇas who kept the sacred fires. This verse is intended to show the return of Arṇo-râja to Hindu orthodoxy.

P. 14. St. 58. Arbudâchala or Mt. Abu is stated to be a son of the great mountain Himâlaya. He was brought there by Vaśishṭha to fill up a fearful abyss which was in that place before, and into which the cow of that sage had fallen. See Arbuda-purâṇa.

P. 14. St. 60. Dr. Bühler translates this verse as follows:—"That prince was never equal to Bhîmasena, the destroyer of the (Ásura) Baka, (nor) able to tame the swanlike kings (his enemies)." See Indian Antiquary, vol. VI., Part LXIX. p. 187. I would translate it thus: This prince Bhîma, who was capable of taming *swan*-like kings, can never be compared with Bhîmasena the Pâṇḍava who killed (only) Baka (a demon of that name or a *duck*).

Indeed Bhîma may have been a weak prince, because it was during his reign that the Dholka house established its ascendancy; but the poet does not seem to have intended to cry down Bhîma. The poet evidently wants to compare the king with his illustrious Pâṇḍava namesake and to show the superiority of the former by means of a conceit on the word बक. He cares more for the antithesis between बक

and हंस than for the fact of Bhîma having lost the kingdom. Besides Bhîma does not seem to have been quite destitute of military virtues; nor was he hostile to the poet's patron, and the poet who finds good qualities in all other princes is not likely to omit to say a good word of him.

P. 15. St. 67. Mark अस्ति. The poet was a contemporary of this king.

P. 15. St. 71. This contains a सभङ्गपदश्लेष. यस्य अस्तकलङ्कयोः भुजयोः शान्तारिदशं तत्तेजः इह शान्ता अरयः दशमस्तकः लङ्का च याभ्यां तयोः रामलक्ष्मणयोः इव बभूव।

P. 15. St. 72. It may be noticed how the king's army and a river are described in the same terms. पुण्डरीक means a lotus and also an umbrella.

P. 16. St. 75. तद्विपरीतेन *i.e.*, घनपराक्रमेणाल्पसैन्येन.

P. 16. St. 76. धन्वम् a bow.

P. 16. St. 79. Notice the अनुप्रास.

P. 16. St. 81. पुण्डरीकाणि is again intended to be taken in a double sense as in St. 72.

P. 16. St. 82. I cannot find out the meaning of this verse as it stands. I think the text is corrupt. It would seem the original reading was लब्ध्वेव गाधं पुनरुन्ममज्ज. Thus read, it would mean: "who, having fallen down on the battle-field by the blows of the arrows of hostile kings and got up again seemed to emerge after finding out the bottom of the deep ocean of that army of great warriors."

P. 16. St. 85. सोमेश्वरदेव—the author of this poem for whose genealogy see Introduction.

P. 16. St. 84. It is laid down that a dream should be related to the preceptor or some holy person; it should not be related to a low or unbelieving person.

शिष्यस्तु शुचिराचान्तः पुष्पहस्तो गुरूत्तमम्।
प्रणम्य शिरसा हृष्टस्तस्मै स्वप्नं निवेदयेत्॥ नारदपञ्चरात्रम्।
काश्यपे दुर्गते नीचे देवब्राह्मणनिन्दके।
मूर्खे चैवानभिज्ञे च न च स्वप्नं निवेदयेत्॥
अश्वत्थे गणके विप्रे पितृदेवासनेषु च।
आर्ये च वैष्णवे मित्रे दिवा स्वप्नं प्रकाशयेत्॥ ब्रह्माण्डपुराणम्।

P. 17. St. 87. ऊढवृषध्वजस्य is clear. It is to be solved as a तृतीयाबहुव्रीहि. But in order to justify the sequence of words in रूढवृषध्वजस्य, if that reading is adopted, the compound must be solved thus: रूढः वृषध्वजः यत्र.

P. 17. St. 93. भुजेषु and दन्तेषु are to be taken with गूर्जरेन्द्राः and कुञ्जरेन्द्राः respectively. The adjective क्षमाभृद्दलनक्षमेषु qualifies both the locatives भुजेषु and दन्तेषु, क्षमाभृत् being in the first case taken for kings and in the second for mountains.

P. 18. St. 98. गन्धद्विप.

यस्य गन्धं समाघ्राय न तिष्ठन्ति प्रतिद्विपाः ।
तं गन्धहस्तिनं प्राहुर्नृपतेर्विजयावहम् ॥

Dinakara quoted in Mr. S. P. Pandit's Raghu.

P. 18. St. 100. This verse refers to the joining under one rule of Soreth and Gujerat.

P. 19. St. 107. Translation :—"Having thus told what I had to do, and having all at once placed around my neck this white garland of flowers, the lady suddenly vanished with my sleep. Now tell us what this is." Dr. Bühler translates it thus :—"After the goddess had spoken thus, she threw her garland on this chair and vanished together with my dream. Now tell me what this means"? Indian Antiquary Vol. VI., Part lxix.

This overlooks the word 'Kaṇṭha.' Besides, placing a garland around the neck has to the Hindu mind a special significance; while throwing a garland on the chair is pointless.

P. 19. St. 110. दुश्चरितप्रवृत्तौ अग्रेसरी भवति and संगरव्यतिकरापसृतौ पश्चाद्भवति "which comes forward when one feels an inclination to do a wrong act, and which places itself behind when one thinks of running way from the throng of the battle-field." Being forward in bad acts and backwards in war, which are in themselves bad, are here applied to अर्गला and the whole verse therefore contains praise of the heroes. The poet means that high birth stands before a man when he feels inclined to rush towards an evil act, and stands behind him when he thinks of retiring ignobly from the battle-field, and thus saves him from both the evils.

P. 20. St. 111. दीपाङ्कुरा इव दशान्तमुपेयिवांसः flames of lights which have gone to the end of their wicks.

P. 20. St. 112. Mark the double sense of गुणैः virtues and strings. The poet hints that a conqueror who seizes a country by force should make it happy by good government, as one, who forcibly takes away a young woman from her parents, tries to keep her pleased when she becomes his wife.

CANTO III

P. 21. St. 2. त्वञ्चिसाराः For the retention of the case termination of the first word, see Panini VI. 3. 12. Mark the antithesis between त्वञ्चिसार and क्रियासार; also the verbal one between पत्र and पात्र.

P. 21. St. 3. नररत्नैः &c. This seems to be the meaning : Gem-like men, born in which family, shedding a marvellous lustre, were a special ornament of the goddess of learning, as well as of the earth.

P. 21. St. 6. छिद्र a defect. When one notices the double meaning of छिद्र and also of गुण, one will easily understand the poet's wonder; a string can never be passed through an object unless there is a hole made in it.

P. 21. St. 7. The double meaning of इन, which means the sun and also a master, will not escape notice.

P. 22. St. 13. अपूर्वैः &c. This verse contrasts the moon whose name is सोम with this minister of the same name. The superiority of the minister consists in three points. The absence of a spot, abstaining from encouraging sensuality and, abstaining from addiction to this world. The words which express these three qualities are such that they apply to the moon also, but in different senses. The moon's disc is disfigured by a black spot. She helps the cause of मार (love) and she lives on the body of भव or the God Śiva.

P. 22. St. 15. This verse means that Siddharâja contrasts favourably with God Śiva. The king had *full* सोम near him and was गृहीतानन्तभोग (one who enjoyed *innumerable* pleasures) while Śiva has only *a crescent* of the moon in his hair and wears only *one serpent's skin* (भोग).

P. 22. St. 16. नदीनातिक्रमः कृतः in the case of Râma, construe as नदीनाम् इनस्य समुद्रस्य अतिक्रमः कृतः While in the case of the minister the same is to be read as दीनानाम् अतिक्रमः न कृतः ।.

P. 22. St. 17. Mark the conceit of Aśvarâja defeating Hastirâja and the double sense of दानार्द्रहस्तेन.

P. 22. St. 20. The verse means to say, that Aśvarâja was an incarnation of Paraśurâma; and that he devoted himself especially to the service of his mother as if from a feeling of repentance for the injury done by him in his previous

life to his mother Reṇukâ. For the story of Paraśurâma having killed his mother by the command of his father, Jamadagni, see M. Bh. III. Ch. 116.

P. 23. St. 24. त्रयीव like the three vedas.

P. 23. St. 25. परेषां पुरुषाणाम् of Brahman, Vishṇu and Maheśvara.

P. 23. St. 28 कौस्तुभ the ornament on the chest of Jina. All images of Tîrthankaras have invariably this ornament on the chest. It is usually of great value. It consists of a large diamond set in gold and is like a star in size.

P. 23. St. 29. वस्तुत्वम् true nature.

P. 23. St. 30. It will be remembered that Malladeva was the elder and Tejahpâla the younger brother of Vastupâla.

P. 23. St. 31. The poet's meaning is that वसुधा, the gift of the minister, is greater than सुधा, the gift of the moon.

P. 23. St. 32. क्षमालंकरण, when applied to न्यग्रोधशाखी, is to be understood as क्षमा पृथ्वी अलंक्रियते येन सः ; and when applied to the minister, as क्षमा दया अलंकरणं यस्य सः.

P. 24. St. 33. गुण is intended to be understood in a double sense. It may be rendered thus:—with only six threads, viz., the six means or measures of policy, he made such a wonderful fabric of fame that it covered the whole earth with its seas and mountains. धर a mountain. The six गुण are संधिविग्रहयानासनसंश्रयद्वैधीभावा: Peace, war, expedition, taking up a position against an enemy, seeking the protection of a powerful state and keeping appearances with two enemies.

P. 24. St. 35. अहंकरोति is arrogant ; त्वंकरोति treats with disrespect, भवान् or यूयम् is used when one is speaking respectfully. Therefore to address a man as त्वम् has the sense of speaking in disrespectful terms.

P. 24. St. 40. The instances in which a prosodially long vowel is treated as short are rare. The license allowed to poets in this respect is expressed in the well-known line अपिमाषं मषं कुर्याच्छन्दोभङ्गं निवारयन्. There is also a rule that vowels, which are prosodially long because they are followed by conjunct consonants, may be treated as short, if they are at the end of a metrical line or if the following consonants are प्र and ह्र. See Piṅgala Sûtra प्रह्रे वा. But here the poet undoubtedly had in his mind the rule in वृत्तरत्नाकर:—

पादाद्यविह वर्णस्य संयोगः क्रमसंज्ञकः ।
पुरःस्थितेन तेन स्याल्लघुतापि क्वचिद्गुरोः ॥

The conceit, however, does not seem to be happy; because, the case of लघु being गुरु, which the poet seeks to contrast with that rarely found in the prosody, is unfortunately a case which is exceedingly frequent there.

P. 24. St. 43. One sense of this verse is clear. "The wisdom of this minister is unprecedented since he revolved in his mind terms of peace with ten princes who were the equals of his king." The words समानैः दशभिः and संध्यक्षराणि are grammatical terms. In Kâtantra Vyâkaraṇa अ, इ, उ ऋ, ऌ are called समान. These are, long and short taken together, ten in number. ए ऐ ओ औ are called संध्यक्षराणि according to the same system. The verse thus suggests another sense too, viz., that his learning must be wonderful who contemplates समान and संध्यक्षर. As these terms are known only to कातन्त्र which is rarely studied, an acquaintance with these may well be taken as a sign of a man being learned.

P. 25. St. 45. This verse holds forth a standard of official morality which is rarely attained. The minister is described as one who was not only above the temptation of money but even above that of praise.

P. 25. St. 47. Mark the double sense of क्षमा viz. the earth and forgiveness.

P. 25. St. 48. सदानन्दोदयः This must be separated as सदा and आनन्दोदयः when taken with reference to the minister; and as सदा and नन्दोदयः when taken with reference to चाणक्य.

P. 25. St. 49. मेनाङ्गजा, Pârvatî, the daughter of Himâlaya and Menâ.

P. 25. St. 54. उपायनमुद्गणय्य—counting out what is now known as Khilât or Nazarânâ.

P. 26. St. 56. स्वःपतिप्रतिकृते: who resembled स्वःपति or Indra—the Lord of Heaven.

P. 26. St. 60. फलेग्रहिः See Panini III. 2. 26. फलानि गृह्णाति इति फलेग्रहिः

P. 27. St. 75. तेपि तेपि *i.e.* राजानो मन्त्रिणश्चापि.

CANTO IV.

P. 28. St. 1. श्रीवीरस्य. This is a contraction of the name वीरधवल. It seems to be intended also to suggest the name of महावीर.

स्वामी, the Jain Tîrthankar, whom the epithet धरोद्धारधुरीण would suit well in the mind of a Jain.

P. 29. St. 4. This verse is imperfect. It is not easy to guess what the poet meant to express. Perhaps he intended a comparison between Stambhatîrtha and Vastupâla; both of whom are alike in absolving the sins of all and giving them what they want.

P. 29. St. 5. The poet considers the waves of the ocean as curls of its brows caused by jealousy: the cause of jealousy being that the minister was, like the ocean, समुद्र (possessing मुद्रा or the royal seal), and also सश्रीक (possessing wealth). The ocean may be called सश्रीक because Shrî, Lakshmî came out from there, or because there are rich gems in its depths.

P. 29. St. 6. The contrast between the minister and the ocean is that sweet सरस्वती (in the sense speech) *flows from* the former whereas सरस्वती (the river of that name) *falls into* the latter.

P. 29. St. 10. क्रूरग्रहाः Śani, Maṅgala, and Śukra with certain secondary planets are regarded as क्रूर or cruel. The secondary planets are enumerated in the following verse:—

नमामि मान्दिं यमकण्टकाख्यमर्धप्रहारं भुवि कालसंज्ञम् ।
धूमव्यतीपातपरिध्यभिख्यानुपग्रहानिन्द्रधनुश्च केतून् ॥

Out of these Mândi is the son of Śani, Yamakanṭaka of Guru, Ardhaprahâra of Budha, Kâla of Ravi, Dhûma of Râhu, Vyatîpâta of Maṅgala, Paridhi of Chandra, Indradhanus of Śukra, and Ketus of Ketu.

P. 29. St. 13. बलेः पुनरिवोत्थानम्. To this day the reign of Balî is proverbial as the happiest and most prosperous time known. In the Dekkan old men by way of benediction say इडापीडा जाऊ बळीचें राज्य येऊ. 'May all suffering go and may the reign of Balî come.'

P. 30. St. 16. This refers to the prevention of piracy for which the coast near Khambâyat was known even in later times.

P. 30. St. 17. This refers probably to some order promulgated by the minister for raising walls in front of the shops where whey of curds was sold, so that customers of low castes might not by their touch pollute the pots and so make the article unfit for the use of the higher classes. This reform does not seem to be noticed in any of the Prabandhas written by the Jains.

P. 30. St. 18. The adjectives सद्वंशः and सद्गुणः are intended to apply to the minister, and also to पटावास, *i.e.* a tent. In the latter connexion they mean 'having a good bamboo pole' and 'having good ropes' respectively.

P. 30. St. 19. मुद्रितः मुद्रा संजाता अस्येति । उन्मुद्रितः विवृतः । an apparent contrast is intended between the two words.

P. 30. St. 23. The second line means that the minister conferred obligations even upon good men who had gone to heaven by repairing old works of public utility left by them and thus resuscitating their fame arising from them.

P. 31. St. 24. नवत्व the quality of being new and the quality of being nine in number, in which latter sense it contrasts with the adjective असंख्य innumerable.

P. 31. St. 27. रम्भा, वृष and सुमनोवर्ग are to be found each of them in the *Swargaloka* in one sense and in gardens in another.

P. 31. St. 28. हारीत, शुक, चित्र, शिखण्डि are the names of birds and seem also to be those of writers on law.

P. 31. St. 29. Showing affection to his relatives he made their glory incomparable as by showing (causing to be) flowers he made incomparable the glory of his gardens which had in them wells of good water. The sense of one स्वबन्धूनाम् is clear; *i.e.* of his own relations; that of the other is rather obscure: it requires to be solved thus:—सुष्ठु आपः येषाम् ते स्वपः। स्वपः अन्धवः येषु तानि स्वबन्धूनि काननानि तेषाम्। सुमनोभावं दर्शयन् is to be taken with स्वबन्धूनाम् and काननानाम्; when it applies to the first it means सुष्ठु मनोभावम् or good feeling; when it applies to the latter it means सुमनसां भावम् or existence of flowers.

P. 31. St. 30. तेनैव &c. The likeness of which (tanks) and himself consisted in the quality of removing sin or impurity. अस्तम् अघम् येन सः अस्ताघः । तस्य भावः अस्ताघता तया।.

P. 32. St. 35. There are two sects of Jains one called श्वेताम्बर and another called दिगम्बर. The former were powerful in the north and the latter in the south.

P. 32. St. 36. पौषधशाला are: Jain monasteries. These are different from temples in which no one is allowed to live.

P. 32. St. 37. आत्मभू an offspring as well as love. The play upon words consists in this: the author wants to give a reason for their being without आत्मभू *i.e.* love, and gives it in

such a way that it explains their being without आत्मभू in another sense, viz., that of an offspring.

P. 32. St. 39. This stanza offered some difficulty to me. I propose to translate it as follows:—"Indeed it is clear that the Creator placed him in the centre of the world. (The expression also means made him an arbitrator in this world); and consequently all the ways of the world, *i.e.*, religious ways, fell within his bounds;" in other words, his way of living was such that it agreed with all the religions in the world.

P. 32. St. 40. Construe यो जैनोपि सवेदानां करे दानाम्भः कुरुते सः भक्तिमान् नेमौ शङ्करकेशवौ नानर्च्च इति न. He cannot be said to have not worshipped Vishṇu and Śiva in Nemi who constantly poured the water of gifts on the hands of the followers of the Vedic religion. The meaning is that while following the religion of Neminâtha or Jainism, he gathered merit according to the religion of Vishṇu and Śiva also.

P. 32. St. 45. A cart is चक्रभृत् because it has wheels. The word usually means Vishṇu in which sense also it is intended to be taken in this verse.

P. 33. St. 46. भृगुकच्छ the same as भरुकच्छ of the Nasik inscriptions and modern Bharucha or Broach.

P. 33. St. 51. अजय्य Vide Pâṇini VI. I., 81. Impossible to be conquered.

P. 33. St. 54. By one hand he held his sword, and by the other his son who was rushing headlong into the thickest fight.

P. 34. St. 58. भिद्य & उद्ध्य are names of two rivers. Vide Pâṇini III. 1, 15, and Raghuvaṅśa XI. 8.

P. 34. St. 59. तौ the Kings of Godraha and Lâṭa who had gone over to the side of the five Mârwâr Kings.

P. 34. St. 64. चन्दनाद्रे राशा is the south; हिमभूभृतः आशा is the north. शूरः is evidently intended to suggest the idea of सूर or the sun whose heat begins to increase as he goes from the north to the south.

P. 34. St. 65. The intended suggestion is that of the six moral foes of man such as, काम, क्रोध, which are natural but which, when they get powerful, good men put down by the help of योग self-restraint.

P. 35. St. 68. The kings boldly bearing the brunt of the enemy's

missiles are described as giving shelter to the missiles when thrown and so without a shelter: a strange conceit.

P. 35. St. 70. This verse is not easy to understand. I can find out some meaning from it if सवित्री be considered as the reading instead of सवित्रा. This is the translation I suggest. "When this son fell into the hands of his enemies in that terrible fight, his mother was not so much wounded in her heart on that account, as she felt ashamed by the equal strength and justice shown by the enemy in his speech."

P. 35. St. 71. गुप्ते: from the place of his custody. This verse seems to describe how शङ्ख got his release easily without any entreaties or condescension.

CANTO V.

P. 37. St. 3. The poet says that the frowning eyebrows of Śaṅkha were more terrible than the third eye of Śiva which emits fire at the time of Universal destruction.

P. 38. St. 5. Flamingoes are migratory birds who are believed to retire to the Mânasa lake when during the monsoons water becomes turbid everywhere. The rainy season is therefore regarded as unfavourable to Royal flamingoes. The equivocal word राजहंस serves the purpose of a simile admirably. The simile may be expanded as follows:—"Thick clouds of dust raised by the horses of Śaṅkha were as threatening to the kings as untimely clouds to Royal flamingoes."

P. 38. St. 6. This verse refers to a marriage procession in which artificial trees of coloured paper (which in Gujerat are called वाड or garden) are carried before the bride and the bridegroom. It may be translated thus:—"The army, covered by umbrellas and having numerous banners, was as it were a moving garden of the 'glory of victory' (his bride) whom he had in his hand."

P. 38. St. 7. वटकूप—now called Vadkuwo.

P. 38. St. 8. निस्वाननिस्वमानस्य has no meaning. The reading suggested in the text was subsequently found in Vastupâlcharita in which the verse is quoted. निस्वान a drum and निस्वन sound.

P. 38. St. 13. When at the beginning of hostilities the spirit of the minister rose, his armour could not hold his body. If the reading उच्छ्वसत्याममात्यस्य be adopted the adjective उच्छ्वसत्याम् may be taken with तनौ instead of with संपदः.

P. 39. St. 14. When a horse digs the ground by his right forefoot, he is believed to betoken success to the undertaking of the rider.

P. 39. St. 15. The minister who always carried in his hand the (मुद्रा) seal of king Vîradhavala now placed in his heart the image (मुद्रा) of that brave hero. I cannot interpret the reading of the text. I would adopt the reading of A given in the foot-note.

P. 39. St. 17. अग्रे शङ्खचमूचक्रम् must be read as one word. The compounds with पारे and मध्ये have direct authority in grammar पारेमध्ये षष्ठ्या वा Pâṇini II., 1-18, and मध्येप्रहरणाङ्गणम् means in the middle of the battle-field; पारेरत्नाकरम् means excelling the ocean which is the mine of gems. For अग्रे शङ्खचमूचक्रम् the authority is not direct. See Pâṇini VIII., 4. In this Sûtra the word at the end is explained to be अग्रे not अग्र hence not अग्रशङ्ख &c., but अग्रेशङ्खचमूचक्रम्. The poet it appears took a fancy to use all similar grammatical forms in one place. The sense is, this minister who was the crest-jewel of warriors, and who (in value) was beyond the ocean which is the mine of jewels, stood in the midst of the battle-field opposed to the army of Śaṅkha.

P. 39. St. 20. The reading given in the text is the one found in all the three copies. I have lately come across a tradition regarding Saturn and Daśaratha which enables me to make a guess with regard to what the reading ought to be. The story is that once upon a time Daśaratha was told by an astrologer that Saturn was going to pass through the constellation of Rohiṇî. (This passing through is called the breaking of the cart of Rohiṇî by Saturn.) He was told also that this passing would cause drought in the nation over which he ruled. He therefore made up his mind to defend the cart of Rohiṇî and prevent Saturn from passing through it. So he went to heaven and

commenced a war with Saturn. Pleased with his bravery Saturn promised never to enter Rohiṇî. Hence शङ्ख is compared with Saturn, the town with Rohiṇî and the minister with Daśaratha. I therefore read the last line thus:—यथा दशरथे शनिः. The verse can then be easily translated. "While the minister was in the front, Śaṅkha could not enter the town as Saturn could not enter the constellation of Rohiṇî when Daśaratha stood up to defend it."

P. 39. St. 24. On a second thought I think the reading of A is better than the one given in the text. The construction seems to be आत्मनः अद्वैतं कर्तुं स्थितेन धीरेण तेन गोष्ठिक्षमः वादी यदि स्यात् तर्हि सः सचिवः (एव). If any combatant at all, then this minister alone would be capable of exchanging words with that warrior who stood up to exterminate his enemies; or (leave behind no other party except his own.) The author it appears intends to suggest the idea that if any system of religion is capable of being compared with the Vedantic doctrine which stands up to prove that nothing but the soul exists, that system is Jainism. This meaning is suggested by the terms आत्मनः अद्वैतम् and स्याद्वादी. स्याद्वाद is a distinctive feature of Jainism. For the doctrine see appendix.

P. 40. St. 28. The arrows touch the ear of one man, *i.e.*, the archer, when the string is drawn as far back as the ear; and they cause the death of another man—the one hit. This is clearly the way of wicked men who whisper in one man's ear and cause the death of another man.

P. 40. St. 29. This refers to the well-known couplet.

द्वाविमौ पुरुषौ लोके सूर्यमण्डलभेदिनौ ।
यतिर्योगविमुक्तात्मा यश्च शूरो रणे हतः ॥

विशिखैः means, by arrows and also by those who do not wear the tuft of hair on the crown of their head; गुणनिर्गतैः means by those that were discharged from the bowstring; and also by those who were beyond the three Guṇas, Sattva, Rajas, and Tamas. परस्मिन्पुरुषे लयः चक्रे means first, destruction was caused in the opponent; and secondly, became absorbed in the Highest Being; विकर्त्तन must be taken to mean a weapon from its etymology विकृत्यते अनेन इति विकर्त्तनम्. Its other meaning, viz., the sun, is

well-known. The verse may be translated as follows:—"In that holy place, viz., the battle, arrows which were discharged from the bowstring, having broken the weapons (of the enemy) caused death in the enemy." The meaning suggested is:—"Ascetics who had become free from the three qualities of goodness, sinfulness, and ignorance, and who had become Sannyâsis, making way through the sun assimilated themselves with the Highest Being."

P. 40. St. 30. सपक्ष—a friend समानः पक्षः यस्य or having feathers पक्षैः सहितः. An arrow is सपक्ष—or feathered. The conceit is easy to understand.

P. 40. St. 31. The double meaning of निर्गुण, धीर, and हृदि अवस्थिति—should be noticed.

P. 40. St. 33. कोशं उत्सृष्टवान् means left the scabbard or gave away treasure, बद्धमुष्टिः means which has a hilt and also one whose palm is closed, that is, one who does not spend money, a miser. What the poet means is that though the sword was बद्धमुष्टि yet by the company of the hand of the minister (who was exceedingly liberal) it gave away कोश.

P. 40. St. 34. इत्तार्थेव cannot be explained. I have therefore proposed an alteration. The offering called *argha* contains the sacred Durvâ grass and fruit which are here represented by the hair and heads of warriors slain. The battle-field seems as if it were worshipped. The hands and feet of combatants seem like lotuses. A further alteration seems necessary, दूर्वाभा must be changed to दूर्वाभ. It will not otherwise make a compound.

P. 40. St. 35. पुरुषव्रतनिर्वाहः carrying out of the vow of a warrior.

P. 41. St. 44. सेनां सीमन्तयन्—cleaving through the enemy's army, सीमन्त is the line on the crown of the head which separates the hair parted on either side. सीमन्तेन युक्तं करोति सीमन्तयति । The metaphor is that he killed all the warriors opposed to him as he forced his way through the enemy's army, so that his way was shown by a blank which divided the army into two.

P. 42. St. 49. प्राणैरुच्छ्रवणोऽभवत्—उच्छ्रवणः seems to mean one whose ears are out, that is, one who has emerged; hence the whole verse purports to say that the warrior who fought on the side of the minister, having his head cut off by

Śaṅkha, cleared himself from the debt of his patron's kindness at the expense of his life.

P. 42. St. 52. उभौ शम्भू सताम् यातौ – I cannot translate this. The text appears to be corrupt. The sense and form of letters suggests उभौ शम्भु सभाम् यातौ सविवादौ जयश्रिये as the original reading. The meaning, if the reading were admitted would be "the foot-soldier of Śaṅkha, Jayanta, and the foot-soldier of the minister, Vîrama, contending for victory went to the court of Śiva for decision."

P. 42. St. 56. All the three copies have the text as in the foot-note. The propriety of the proposed reading will be easily seen. Śaṅkha is used in the worship of gods. Water poured out from a conch-shell is regarded as specially holy. It is at the same regarded as a great sin to place a conch-shell on bare ground. The poet here intends first to play upon the word Śaṅkha and next to contrast the injury made to Śaṅkha with the return made by him. Feeling that he was thrown *down on the ground*, Śaṅkha so struck this opponent that he immediately *went to heaven.*

P. 42. St. 57. ते *i.e.* प्राणाः; तत् *i.e.* शस्त्रम्.

P. 43. St. 59. The text is so corrupt in all the three manuscripts that nothing can be made out of it. After the sheets were printed off I came across a book in which this same verse was quoted as follows :—

बिभ्यता कुन्तसिंहेन दुर्जनाङ्गुलिदर्शनात्
विक्रान्तं विस्फुरत्कुन्ते युद्धे वैकुतबुद्धिना.

वैकुतबुद्धिना has no meaning ; for this, वैकुण्ठबुद्धिना of the text may be read ; or विकृतबुद्धिना may be the word meant. In this latter case it may be translated as follows:—"The warrior Kuntasiṁha whose intellect was perverted being afraid that wicked men might point him out by their *fingers* stalked bravely on the field where *spears* were glittering." The meaning of वैकुण्ठबुद्धिना is clear, but not so pointed as that of विकृतबुद्धिना.

P. 43. St. 60. Unintelligible on account of the corruptness of the text.

P. 43. St. 61. Mark the contrast between हीर a gem and शङ्ख a shell.

P. 43. St. 63. स्थितम्, though separated for metre's sake from शङ्खेन यानमपस्पृश्य, must be read with it in construing.

P. 43. St. 66. क्षतभटामिषमार्धगृध्राम् Solve as follows :—क्षतं भटामिषं यैरेतादृशाः मृधासंबन्धिनो गृध्रा यस्याम् सा आजिक्षितिः

P. 44. St. 68. चतुरतुरली — the word would seem to be खुरली, which means a cavalry exercise.

CANTO VI.

P. 45. St. 6. I cannot explain this verse as it is. I believe the text is corrupt in two points. हृदयप्रदीपः seems to have been corrupted from हृदयप्रदीपम् and कर्मन्दिकल्य from कर्मन्दिकल्प. Thus restored or altered, it can be explained. It contains a comparison between an ascetic (कर्मन्दी) and the hot season (शुचि), founded on double-meaning adjectives. In the first case आषाढवान् means having the staff which forms the badge of ascetism; in the second it means that which includes the month of आषाढ. The collection of the flowers of शिरीष is the bright flame of knowledge which lights the heart of an ascetic. अपास्तकाम applies nearly in the same sense to both—'one by whom the feeling of love is discarded' and 'one in which amorous desire is absent.' These properties of the hot season, viz., having शिरीष flowers and abating the power of Cupid are described by Kâlidâsa.—*See* Śâkuntâla Act I., v. 4, and Ṛitusamhâra, v. 1.

P. 45. St. 8. The idea that the fragrant summer breezes were the breath of nature, relieved by the minister from the oppression of the invader, is a happy one.

P. 45. St. 10. प्रताप and शुचित्व express the points of likeness between the minister and the hot season; but it is a reproach to the latter that it is जडप्रिय fond of fools, in one sense, and fond of water, in another, (ड & ल being interchangeable;) while the former is fond of poets and clever men.

P. 45. St. 11. गलन्तिका is a vessel filled with water and having a small hole in its bottom, through which water falls in drops on something, such as a Śivalinga.

P. 45. St. 12. This compares and contrasts the minister with the hot season. चतुर्दिगन्ताक्रमणोद्यतस्य इनस्य is दिग्विजयप्रवृत्तस्य प्रभोः in one case, and त्रिक्रमणप्रवृत्तस्य रवेः in another.

The point of contrast is that the hot season oppresses the people by increasing the sun's heat, while the minister does not do so, though he extends the power of his master.

P. 45. St. 14. पुण्ड्र—There are two varieties of sugarcane: one is harder and smaller, another softer and larger. The latter yields a more plentiful juice. The crop of this cane is taken out in the month of April, so that the poet's description of its being dry when the heat is greatest is accurate.

P. 46. St. 23. This refers to the belief that there are certain lotions, by the use of which treasures hidden under the earth can be seen. Persons who at their birth are delivered feet first, and who are, in Marathi, called पायाळू, are supposed to be the best *subjects* for this mystical operation.

P. 46. St. 24. Those who have seen native sword-play know how a lemon folded up in a handkerchief is cut into two without any hole being made in the handkerchief. A brisk cut of the sword makes no rent in the dress, though the wound may be deep. The poet has this in his mind.

P. 46. St. 25. A glance darted by a bashful damsel through a window is described as surpassing the arrow of the warrior, Cupid, shot through the loophole of a fortification. One will easily notice how the pursuits and aspirations of the people of his time are reflected in the poet's conceits.

P. 47. St. 28. जड is again intended to be taken in the sense of water (जलम्) and that of a foolish man.

P. 47. St. 29. सुमनःसमृद्धि has two senses: plenty of flowers, which suits मधु or spring, and 'prosperity of good men,' which suits the minister मन्त्री. I find it difficult to translate the second line as it is. I would read it as रोमोद्गमोद्यन्नवमञ्जरिश्रीः. Then I would translate the line thus:—"Another seemed beautiful like a line of माकन्द trees; her hair, standing erect, having the beauty of fresh blossom just coming out." रोमोद्गमेन उद्यन्त्याः नवमञ्जर्याः श्रीः यस्याः सा रोमोद्गमोद्यन्नवमञ्जरिश्रीः With the present reading one may construe as follows:- यस्या नवमञ्जरीश्रीः रोमोद्गमः सा परा माकन्दमालेव व्यराजत् । But the former would seem to be better.

P. 47. St. 32. Mark the contrast between यः पुराङ्गनानां नेत्रत्रिभागेन दृष्टः सः ग्रहैः परिपूर्णया दृशा दृष्टः which makes women superior to planets.

P. 48. St. 41. All manuscripts read समग्रेपि. It must be taken with देहे in the first line. The construction would be more natural if the reading were समग्रोपि. Trans.: 'When the heat caused by the season began its attack in the inside of the body of living beings, all the moisture in it being terrified, ran out in the shape of perspiration.' With समग्रे one must translate thus:—"When heat began its attack inside, in the whole of the body, &c."

P. 48. St. 43. The sound of the Persian wheel (आरघट्ट modern रहाट) is regarded as the defiant cry of the garden against summer. यत् stands for वनम्, and is nominative to प्रतिगर्जति. The reasons for altering the text are obvious.

P. 48. St. 44. The god of love not being able to accomplish his object well, on account of the length of days (*i.e.*, shortness of nights) entered into the shade of this garden, where trees were dense and where flowers supplied the place of stars.

P. 48. St. 46. The reader will see the justification of the change proposed in the foot-note in the unintelligibility of all the texts, and the close resemblance which the proposed reading bears to them. I propose further to change भीतिखती to भीतिमती. After these changes are made, I construe the verse as follows:—अयं समयो हिमासहः । सहस्रांशुः तमिस्रहिंस्रः। इमौ समेतौ मत्वेव ते (हिमतमिस्रे) भीतिमती सती छायाविशिष्टम् एतद् वनदुर्गं प्रविष्टे ।. Cold and darkness, being afraid of the simultaneous approach of the hot season and the sun, took shelter in the forest (as in a fortress) where there was thick shade.

P. 49. St. 48. Mark the double sense of कुलीनाः कौ पृथिव्याम् लीनाः and (प्रशस्ते) कुले भवाः.

P. 49. St. 53. The double sense of अर्थ and the apparent contrast between giving poets much (अर्थ) and taking from their words even the least (अर्थ) will not escape notice.

P. 49. St. 54. कृत्तम् rent.

CANTO VII.

P. 50. St. 1. The canto begins with a description of the setting sun.

P. 50. St. 4. The western mountain looked like an ascetic who keeps four fires to his four sides and has the burning sun above his head; for, it had the setting sun above it, and the sun stones which it had on all sides emitted flames when the rays of the sun fell upon them.

P. 50. St. 7. गतदोषयोः of those who are free from faults. The adjective applies to मित्र and वासर in the sense of गता दोषा (रात्रिः) याभ्यां तयोः ।

P. 50. St. 8. The conceit will be easily understood when one remembers that वारुणी means the west and also wine, and that प्रताप means heat and also valour.

P. 50. St. 9. वसु wealth and lustre.

P. 51. St. 11. सवितुः of the father and of the sun.

P. 51. St. 16. मीडितम् = मीलितम्, closed.

P. 51. St. 19. स्फारतारम्—स्फारे तारके यस्य तत् and स्फाराः तारकाः यस्मिन् तत्. Taken in the first sense, it means having the pupils dilated with astonishment; taken in the second, it means in which the stars are twinkling.

P. 51. St. 20. The sun's brightness does not bear the glory of cognate objects such as lights, stars, nor the glory of hostile objects such as darkness.

P. 52. St. 21. प्रकाशक that which calls forth; also that which sheds light.

P. 52. St. 28. The poet describes the rays of the stars as the hair of the sky, which stood on end for joy when the sky was touched by the moon.

P. 52. St. 30. अगादगात्—went from the mountain.

P. 53. St. 34. The whiteness of moonlight was intensified in the heavens by the flamingoes of the celestial river; on the earth by abundance of water lilies; and at the ends of the directions, *i.e.*, in the intervening space, by the tusks of the great elephants.

P. 53. St. 35. कर्णेहत्य—See Pâṇini I., 4-66. It means most ardently.

P. 55. St. 54. सौविदल्लाः guards of the harem.

The suggestive words सुवृत्त, यष्टि and कञ्चुक deserve notice.

P. 55. St. 55. निवेशवेदी the raised seat or dais made for the god of love to sit upon as the chief spectator.

P. 55. St. 56. The poet means that the single string of pearls worn by a young woman on her breast was as it were a line drawn with chalk by the god of love to mark the object at which he wanted to shoot, viz., the heart.

P. 55. St. 63. The reader will remember that though विसर्जनीय or विसर्ग separating two vowels may have been dropped, yet the vowels cannot combine. The moon is therefore a wonderful scholar who joins lovers and their loves after the anger, which separates them, and which is विसर्जनीय in the sense of that which should be given up, is dropped.

P. 56. St. 67. This is an उत्प्रेक्षा which regards the hair of young women, which stood on end at the approach of their lords, as thorny hedges which love made about their persons to prevent anger finding its way into them again.

P. 56. St. 75. महाकुलानि of noble families. The text seems to be corrupt. It would have been far better if the reading had been मदाकुलानि, it would then have meant overcome by intoxication, and would have furnished a cause for being उद्घूर्णितमस्तकानि.

P. 57. St. 77. गम्भीरवेदी one who does not feel a wound unless it is very deep.

P. 57. St. 78. आह्वान, पुरोनुवाक्या and याज्या are technical sacrificial terms. आह्वान is as the word signifies inviting. पुरोनुवाक्या.—That verse or those verses are called by this name, which follow the sacrificial direction अनुब्रूहि, and which contain praises of the particular deity invoked. याज्या is the name of that verse or those verses which are recited immediately before an oblation is thrown into fire. It is recited after the direction यज, and begins with येयजामहे and ends with the sacrificial expression श्रौषट् or वौषट्. When sacrificial knowledge was more common among the reading classes than now, this metaphor may have occurred naturally to the writer, and may have been more familiar than now to the reader; but it is a matter of doubtful taste thus to mix up holy and profane ideas.

P. 57. St. 83. The grandeur of this verse will not escape the notice of the reader of taste. The herald, morning time, is described

as drawing off the cover of darkness from the face of the sky, congratulating it upon the rising of the sun by the blithe voices of birds in the following words:—"Here comes the lord of all brilliance, who is the eye of the three worlds, who brings bloom to the beautiful lotuses, and who delivers the whole world from the ocean of insensibility."

CANTO VIII.

P. 58. St. 6. The text, in all the three manuscripts, is corrupt. If altered as proposed, it would mean "when darkness became thin, the lustreless lamps with flickering flames seemed like fish weltering when the small quantity of water left is reduced to mud."

P. 58. St. 8. A contrast is intended between विष्टपव्यवहारैकप्राड्विवेकः and कुमुदेषु वामत्वं प्रदर्शयन्: between 'the sole *judge* of all the transactions in the universe' and 'showing *prejudice* against white lotuses.'

P. 59. St. 11. This stanza is intended to correspond in sense and style with verse No. 30 in Canto VII., describing the rising of the moon.

P. 59. St. 13. This description is in accordance with the cosmology which regards the sun as revolving round the mountain Meru. Darkness is described as running before it.

P. 59 St. 15. गुणिनाम्—It will do if माल्यानि, flowers, are considered as गुणि because they have गुण viz., सुगन्ध. But the author, no doubt, intends the word गुणिन् to suggest the idea of 'that which has a string,' which applies to garlands into which the flowers were strung.

P. 59. St. 18. निष्णात clever; निस्नात bathed. *See* Pâṇini VIII., 3-89.

P. 60. St. 22. निर्वृत्त has the meaning of finished or completed. सद्वृत्तेनेव निर्वृत्तः may be translated here by 'one who has as it were attained perfection by his good conduct.'

P. 60. St. 24. इति as described in the sequel. इत्वा, &c., and नत्वा, &c. are intended to support सत्त्वाश्रितेन. Sometimes men take an unfavourable view of the enjoyments of this life in consequence of natural malevolence or of failure in life.

This वैराग्य would be तामस or राजस; that of this minister, who had done well all that is worth doing in this life, is described as सात्त्विक.

P. 60. St. 31. निकारपूर्वं धनं प्रदत्ते. Gives money contemptuously. In order to establish the likeness between a bad donor and प्रेतनाथ, the god of death, the expression must be understood once as निवर्णपूर्वम् धनम् or निधनम् (death) प्रदत्ते.

P. 61. St. 33. The text of this verse appears to be corrupt. When one bears in mind that the original MS. of the poem was probably in पृष्ठमात्र writing, one will see how easily दुष्कृतिः may be changed into दुष्कृतिः I would therefore read the last word as दुष्कृतैः.

P. 61. St. 37. This refers to the custom of servants going in front of great men to show them the way, and on both the sides that they may rest their hands on their shoulders and arms.

P. 61. St. 39. विकारम् Mark the play on this word as on निकार in St. 30.

P. 62. St. 48. भृति maintenance in the case of the body, and wages in the case of a servant. विचिकीर्षते wishes to make mischief.

P. 62. St. 49. I believe the alteration of एव to एषु makes the sense complete, otherwise एव stands without any peculiar force and एषु has to be supplied. I understand senses by खानि. महापदि, at the time of death, when it refers to खानि; and in great adversity, when it refers to bad friends. Both bad friends and senses are अकार्येषु प्रयोजकानि; and both are regarded doatingly by fools.

P. 63. St. 57. पुण्यचर्यां विदुषि who knew how to practice meritorious performances. The season described will be easily made out as शरद्.

P. 63. St. 58. निबद्धमौनमुद्रैः applies in the same sense to ascetics and clouds. विषयेषु गलितरसैः means भोग्येषु नष्टरतिभिः when it qualifies मुनिभिः; and देशेषु वृष्टोदकैः when it qualifies वारिवाहैः; विमलात्मभिः means शुद्धान्तःकरणैः and शुभ्ररूपैः.

P. 64. St. 68. The reading given in the text cannot be explained satisfactorily. I have proposed an alteration in the foot-note. If it is adopted, the meaning will be that the sun, whose heat was not spent when the sky was filled with clouds, as it were now poured out profusely the accumulated quantity.

P. 64. St. 70. The idea in this verse is that Vishṇu who sleeps during the rainy season was aroused by the gabbling of the

geese, who, when the autumn commenced, became anxious to get to lakes of fresh lotuses; and when he rose, Indra, the god of rains, delivered over to him the charge of the world and put back his bow, viz., the rainbow.

P. 64. St. 71. The last two lines may be translated thus:—"The moon, the looking-glass of nature, being as it were polished by ashes, consisting of the dark clouds that brushed over its face, shone forth, proclaiming his first rank among bright things."

CANTO IX.

P. 65. St. 2. When there were no made roads, when pilgrims had to pass through the territories of numerous princes bearing all varieties of relations to one another, and when bands of marauders were more numerous than peaceful travellers; whenever a great man undertook a pilgrimage, all the intending pilgrims in the neighbourhood and poor people unable to bear the expenses of the journey, flocked together under the wings of this great man, who then considered himself responsible for protecting them against all the dangers of the way and even for supplying their wants. It is this which still makes संघप्रभुत्व an honourable and onerous responsibility. This Canto gives a vivid idea of what such a leader has to do for his followers and companions.

P. 66. St. 20. श्वेताम्बराणाम्—This is the sect to which the minister belonged.

P. 67. St. 22. कपर्दिनं यक्षम्. In Jain temples one frequently meets with an image having a bull's head and the rest of the body human. This is called कपर्डी जख, which name is a corruption of the name in the text. He is supposed to be a sort of guard.

P. 67. St. 23. यक्षोपपदैः कर्दमैः *i.e.*, यक्षकर्दमैः or by an unguent, of which the following is the recipe:—Two parts of musk, two of saffron, three of sandal, and one of camphor. Some add *kankôla* in the same proportion as camphor.

P. 67. St. 29. नाभि was the name of the father of Âdinâtha.

P. 67. St. 31. अयुग्मनेत्राचलशृङ्गचारु—अयुग्मनेत्राचल is त्रिनेत्राचल or शिवाचल, *i.e.*, the Himâlaya where Śiva dwells. The peak is Kailâsa.

P. 68. St. 32. तत् *i.e.*, प्रासाद.

P. 68. St. 35. वृषस्थम् वृषे पुण्ये कर्मणि तिष्ठतीति वृषस्थः तम्. It is also possible that the poet may regard the minister as identical with वृषस्थ or शिव. Either meaning is equally applicable.

P. 68. St. 36. I cannot translate the text found in the manuscripts. Besides, it does not suit the metre. I propose रीणाशुगवीजितानि, which would mean 'fanned by the blowing breeze,' रीण in motion and आशुग wind; if carelessly written शु may be mistaken for ध्व by an ignorant copyist.

P. 69. St. 46. निर्विष्ट It would appear that the author meant to use the word निर्वृष्ट, emptied after raining. This would explain their being white. Rain clouds are dark. The expression is met with in the description of autumn in Raghuvanśa IV. 15. निर्वृष्टलघुभिर्मेघैः.

P. 69. St. 49. नेत्रश्रुतिनेत्रभाजा—नेत्रे नयने श्रुती कर्णौ यस्य सः नेत्रश्रुतिः सर्पः वासुकिः सः एव नेत्रं मन्थनरज्जुः तम् भजते सः नेत्रश्रुतिभाक् तेन. The epithet applies to the mountain Mandara, which was used as a churning rod when the ocean was churned. The serpent Vâsuki was, on this occasion, used as rope, सतीर्थ्य—समानम् तीर्थम् गुरुः येषां ते सतीर्थ्याः *i.e.*, pupils of the same teacher. The secondary sense in which it is used here is that of resemblance.

P. 69. St. 53. जगतीरुहाणाम् is related to the word पुष्प in the next line. This kind of relation, though strictly speaking ungrammatical, is sanctioned by usage.

P. 70. St. 61. The double meanings of the epithets are obvious. सद्वंशजातम्, as applied to the mountain, is to be understood as सत् विद्यमानम् वंशजातम् वेणुसमुदायः यस्मिन् तम् ।

P. 70. St. 62. वृष bullocks and meritorious acts.

P. 70. St. 63. There is no difficulty in the interpretation of this stanza. The main bearing of it is clear. I believe, however, it contains a suggestion which is rather deep. It turns on the meanings of मान and सार. The former means measure; the latter strength; संसार is in this connexion intended to be understood as समानः सारो यस्य सः संसार. The whole suggestion, when brought out, would seem to be this. It is no wonder that he left below him men of his own *dimensions* when he ascended to the top of the mountain. What is wonderful is that he began to surpass even those whose

strength was equal. By going up higher, a man stands higher than his equals, but his strength does not increase. Yet this was the case when the minister climbed the Raivataka mountain.

P. 71. St. 66. विततामपूज्यम् unless the reading suggested in the foot-note is adopted, I cannot translate this verse.

P. 71. St. 69. असक्तम् would seem to require some modifying word, such as अन्यत्र or विषयेषु.

P. 71. St. 71. जलाञ्जलिर्दत्त: funeral offering of water was made. Comp. अन्यथा सिञ्चतं मे तिलोदकम् Śákuntala Act III.

P. 71. St. 72. An allusion is here made to the story that Râvaṇa cut off his own heads and worshipped Śiva with them. कन्धराभिश्शिराय विस्रम् would have been much better. It would have clearly explained why the body of Śiva was विस्र, stinking. As it is, it qualifies अङ्गारितमीनकेतु: and may be translated as having the hairy head of the king of Laṅkâ.

P. 72. St. 78. The third line is imperfect in all the three manuscripts. Some such word as the one proposed in the text seems to have been omitted in copying.

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INDEX OF NAMES OF PERSONS & PLACES OCCURRING IN THE TEXT.

Abhinanda I. 26, the Gauda, author of Râmacharita and Kâdambarî-kathasâra. Probable date 830 to 850 A.D., *Indian Antiquary*, April, 1873, p. 102.

Abhyudayasimhâ V. 57, a soldier, who died in the battle between Vastupâla and Śankha.

Achhoda I. 78, the name of a lake, mentioned in the Kâdambarî of Bâṇa.

Ajayapâla II. 52, a king of Aṇahillavâḍa Paṭṭaṇa. He was an orthodox Hindu, and persecuted the Jainas.

Anupamâ III. 49, the wife of Tejahpâla.

Aṇahillapura I. 48, Aṇahillavâda Paṭṭaṇa, the capital of the Chaulukya dynasty. It is in the territory of H. H. the Gâyakvâda.

Arbuda II. 58, Mount Abu.

Arṇorâja II. 27, 28, the same as Anâka, king of Nâgor. See Râsmâlâ, p. 142.

Arṇorâja II. 62, Râṇâ of the Vyâghrapallî or Vâghelâ dynasty of Dholka, the son of Dhavala.

Aśvarâja III. 17, 41, a Porvâd Vaṇia, the father of Vastupâla and Tejahpâla.

Âma II. 97, a Jaina minister of Kumârapâla.

Bakapâṭaka II. 86, probably the same as Mahobaka or Mahobâ. See Mahobaka.

Ballâla II. 48, a king of Mâḷvâ.

Barbara II. 38, some leader of a barbarous tribe, spoken of by later writers as a king of demons, subdued by Siddharâja Jayasimha.

Bâṇa I. 15, the author of Śrîharshacharita and Kâdambarî.

Bârapa II. 3, also written as Dvârapa, a general of Tailapa, king of Kalyâṇa. Here he is described as the general of the king of the Lâtas. The two may be reconciled when it is remembered that the conquests of Tailapa extended as far as the south of Gujerât.

Bhâravi I. 14, the author of Naishadhîyakâvya.

Bhidya IV. 58, the name of a small river, mentioned in Raghuvanśa XI, 8, and Ashṭâdhyâyî III. 1, 115.

Bhîma I., II. 15, a king of Aṇahillavâḍa Paṭṭana.

Bhîma II., II. 59, 60, ditto.

Bhoja I. 21, II. 16, 18, the famous king of Dhârâ, who liberally patronised literature. Bhojaprabandha, a work, which scarcely possesses any historical value, crowds all great Sanskrit poets into his court. The name has passed into a sort of honorific title of the kings of Dhârâ.

to his accession to the throne served Siddharâja Chauḍa of Aṇahilla-vâḍa Paṭṭaṇa. See Rasmala, p. 90 to p. 118. Edition of 1878.

Jagatkampana II. 11, another name of king Vallabharâja.

Jayanta V, 52, the name of a soldier.

Jayasimha II. 23, Siddharâja, a king of Aṇahillavâḍa Paṭṭaṇa,

Jayasimha III. 37, the son of Vastupâla.

Jângala II. 46, 53, the name of a people ?

Kachchha II. 4, Cutch.

Karṇa II. 19, &c., a king of Aṇahillavâḍa Paṭṭaṇa.

Kâlidâsa I. 26, the well-known poet of Ujjayinî.

Kâśi I. 58, Benares, usually spelt as Kâśî.

Khangâra II. 25, a prince of the family of Junâgaḍa. See Râsmâlâ, p.118.

Kumâra II. 84, the father of Someśvara, the poet.

Kumâradevî III. 22, the mother of Vastupâla.

Kumârapâla II. 40, a king of Aṇahillavâda Paṭṭaṇa.

Kunkuṇa II. 47, the Concan.

Kuntasimha V. 59, the name of a soldier.

Laksha II. 4, Lâkhâ Phulâni, who was called Badsha of the west. His capital was Kellakot. See *Indian Antiquary* for December, 1873, p. 339.

Lakshmadeva IV. 82 ?

Lalitâdevî III. 36, the wife of Vastupâla.

Lankâ I. 57, the well-known capital of Râvaṇa.

Lavaṇaprasada II. 67, &c., IV. 57, a chief of Dholka.

Lâṭa II. 3, IV. 57, the southern portion of Gujerat.

Lâvaṇyaprasâda III. 50, the same as Lavaṇaprasâda.

Lâvaṇyasimha III. 50, the son of Tejahpâla.

Madhûpaghna I. 60. It is believed to be the same as the modern Mathurâ. See Raghuvanśa XVII.

Mahî IV. 50, a river in Gujerat.

Mahobaka II. 33, a town in Bundelkhanḍa, the capital of the Chanḍel dynasty. The king Madanavarmâ who ruled in this city at the time of the expedition of Jayasimha has left his memory in a tank called Madanasâgara. See Cunningham's Ancient Geography of India. Budhist Period, p. 485. Jaina writers describe him as a luxurious prince, who called Jayasimha, his conqueror, a labourer.

Malaya I. 30, a range of mountains.

Malladeva III. 24, 27, 28, a brother of Vastupâla.

Mallikârjuna II. 48, the name of a king, who ruled over the Concan.

Maru IV. 55, 59, Mârvâda.

Mâgha I. 13, 26, the author of Śiśupâlavadham.

Mâlava II. 10, 30, Mâḷvâ.

Mânasa I. 78, the great lake in Thibet.

Mithilâ I. 58, the capital of the Videhâs. It is identified with modern Tirhoot.

APPENDIX A.

||९०|| वन्दे सरस्वतीं देवीं याति या कविमानसम् ।
नीयमाना निजं *व ध (वेश्म) यान (मा) नसवासिना||१||

यः । न्ति मा न प्य भ. . त्र का ।ः
(यः कान्तिमानप्यपवृत्तकामः) शान्तोपि दीप्तः स्मरनिग्रहाय ।
निमीलिताक्षोपि समग्रदर्शी स वः शिवायास्तु शिवातनूजः ||२||

अणहिलपुरमस्ति स्वस्तिपात्रं प्रजाना-
मज र जिरघुतुल्यैः पाल्यमानं चुलुक्यैः ।
चिरमतिरमणीनां यत्र वक्त्रेन्दुमन्दी-
कृत इव सितपक्षप्रक्षयेप्यन्धकारः || ३ ||

तत्र

प्राग्वाटान्वयमुकुटं कुटजप्रसूनविशदयशाः ।
दानविनिर्जितकल्पद्रुमषण्डश्चण्डपः समभूत् || ४ ||
चण्डप्रसादसंज्ञः स्वकुलप्रासादहेमदण्डोस्य ।
प्रसरत्कीर्तिपताकः पुण्यविपाकेन सूनुरभूत् || ५ ||
आत्मगुणैः किरणैरिव सोमो रोमोद्गमं सतां कुर्वन् ।
उदगादगाधमध्याद्दुग्धोदधिबान्धवात्तस्मात् || ६ ||

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* The words in brackets are proposed. The letters written at greater than ordinary intervals are those which appear doubtful in the inscription.

K 1

एतस्मादजनि जिनाधिनाथभक्तिं
 बिभ्राणः स्वमनसि शश्वदश्वराजः ।
तस्यासीद्दयिततमा कुमारदेवी
 देवीव त्रिपुरगुरोः कुमारमाता ॥ ७ ॥

तयोः प्रथमपुत्रोभून्मन्त्री लूणिगसंज्ञया ।
दैवादवाप बालोपि सालोक्यं वासवेन सः ॥ ८ ॥

पूर्वमेव सचिवः स कोविदैर्गण्यतेस्म गुणवत्सु लूणिगः ।
यस्य निस्तुषमतेर्मनीषया धिक्कृतेव धिषणस्य धीरपि ॥ ९ ॥

श्रीमल्लदेवः श्रितमल्लिदेवस्तस्यानुजो मन्त्रिमतल्लिकाभूत् ।
बभूव यस्यान्यधनाङ्गनासु लुब्धा न बुद्धिः शमलब्धबुद्धेः ॥१०॥

धर्मविधाने भुवनच्छिद्रपिधाने विभिन्नसंधाने ।
सृष्टिकृता न हि सृष्टः प्रतिमल्लो मल्लदेवस्य ॥ ११ ॥

नीलनीरदकदम्बकमुक्तश्वेतकेतुकिरणोद्धरणेन ।
मल्लदेवयशसा गलहस्तो हस्तिमल्लदशनांशुषु दत्तः ॥ १२ ॥

तस्यानुजो विजयते विजितेन्द्रियस्य
 सारस्वतामृतकृताद्भुतहर्षवर्षः ।
श्रीवस्तुपाल इति भालतलस्थितानि
 दौःस्थ्याक्षराणि सुकृती कृतिनां विलुम्पन् ॥ १३ ॥

विरचयति वस्तुपालश्चुलुक्यसचिवेषु कविषु च प्रवरः ।
न कदाचिदर्थहरणं श्रीकरणे काव्यकरणे वा ॥ १४ ॥

तेजःपालः पालितस्वासितेजःपुञ्जः सोयं राजते मन्त्रिराजः ।
दुर्वृत्तानां शङ्कनीयः कनीयानस्य भ्राता विश्वविश्रान्तकीर्तिः ॥१५॥

तेजःपालस्य विष्णोश्च कः स्वरूपं निरूपयेत् ।
स्थितं जगत्त्रयीसूत्रं यदीयोदरकन्दरे ॥ १६ ॥

जाल्हूमाऊसाऊधनदेवीसोहगावयजुकाख्याः ।
पदमलदेवीचैषां क्रमादिमाः सप्त सोदर्याः ॥ १७ ॥

एतेश्वराजपुत्रा दशरथपुत्रास्त एव चत्वारः ।
प्राप्ताः किल पुनरवनावेकोदरवासलोभेन ॥ १८ ॥

अनुजन्मना समेतस्तेजःपालेन वस्तुपालोयम् ।
मदयति कस्य न हृदयं मधुमासो माधवेनेव ॥ १९ ॥

पन्थानमेको न कदापि गच्छेदिति स्मृतिप्रोक्तमिदं स्मरन्तौ ।
सहोदरौ दुर्द्धरमोहचौरैः संभूय धर्माध्वनि तौ प्रवृत्तौ ॥ २० ॥

इदं सदा सोदरयोरुदेतु युगं युगव्यायतदोर्युगश्रि ।
युगे चतुर्थेप्यनघेन येन कृतं कृतस्यागमनं युगस्य ॥ २१ ॥

मुक्तामयं शरीरं सोदरयोः सुचिरमेतयोरस्तु ।
मुक्तामयं किल महीवलयमिदं भाति यत्कीर्त्या ॥ २२ ॥

एकोत्पत्तिनिमित्तौ यद्यपि पाणी तयोस्तथाप्येकः ।
वामोभूदनयोर्न तु सोदरयोः कोपि दक्षिणयोः ॥ २३ ॥

धर्मस्थानाङ्कितामुर्वीं सर्वतः कुर्वतामुना ।
दत्तः पादो बलाद्वन्धुयुगुलेन कलेर्गले ॥ २४ ॥

इतश्चौलुक्यवीराणां वंशे शाखाविशेषकः ।
अर्णोराज इति ख्यातो जातस्तेजोमयः पुमान् ॥ २५ ॥

तस्मादनन्तरमनन्तरितप्रतापः
प्राप क्षितिं क्षतरिपुर्लवणप्रसादः ।
स्वर्गापगाजलवलक्षितशङ्खशुभ्रा
बभ्राम यस्य लवणाब्धिमतीत्य कीर्तिः ॥ २६ ॥

सुतस्तस्मादासीद्दशरथककुत्स्थप्रतिकृतिः
प्रतिक्ष्मापालानां कवलितबलो वीरधवलः ।
यशःपूरे यस्य प्रसरति रतिक्रान्तमनसा-
मसाध्वीनां भग्नाभिसरणकलायां कुशलता ॥ २७ ॥
चौलुक्यः सुकृतिः सवीरधवलः कर्णेजपानां जपं
यः कर्णेपि चकार न प्रलपतामुद्दिश्य यो मन्त्रिणौ ।
आभ्यामभ्युदयातिरेकरुचिरं राज्यं स्वभर्तुः कृतं
वाहानां निवहा घटाः करटिनां बद्धाश्च सौधाङ्गणे ॥ २८ ॥
तेन मन्त्रिद्वयेनायं जाने जानू (तू) पवर्तिना ।
विभुर्भुजद्वयेनैव सुखमाश्लिष्यति श्रियम् ॥ २९ ॥
गौरीवरश्वशुरभूधरसंभवोय-
मस्त्यर्बुदः ककुदमद्रिकदम्बकस्य ।
मन्दाकिनीं घनजटे दधदुत्तमाङ्गे
यः श्यालकः शशिभृतोभिनयं करोति ॥ ३० ॥
क्वचिदिह विहरन्तीर्वीक्षमाणस्य रामाः
प्रसरति रतिरन्तर्मोक्षमाकाङ्क्षतोपि ।
क्वचन मुनिभिरर्थ्यां पश्यतस्तीर्थवीथिं
भवति भवविरक्ति (क्तौ) धीरधीरात्मनोपि ॥ ३१ ॥
श्रेयः श्रेष्ठवशिष्ठहोमहुतभुक्कुण्डान्मृतण्डात्मज-
प्रद्योताधिकदेहदीधितिभरः कोप्याविरासीन्नरः ।
तं मत्वा परमारणैकरसिकं स व्याजहार श्रुते-
राधारः परमार इत्यजनि तन्नामाथ तस्यान्वयः ॥ ३२ ॥
श्रीधूमराजः प्रथमं बभूव भूवासवस्तत्र नरेन्द्रवंशे ।
भूमीभृतो यः कृतवानभिज्ञान्पक्षद्वयोच्छेदनवेदनासु ॥ ३३ ॥

धन्धुकध्रुवभटादयस्ततस्ते रिपुद्वयघटाजितोभवन् ।
यत्कुलेजनि पुमान्मनोरमो रामदेव इति कामदेवजित् ॥ ३४ ॥
रोदःकन्दरवर्तिकीर्तिलहरीलिप्तामृतांशुद्युते-
रप्रद्युम्नवशो यशोधवल इत्यासीत्तनूजस्ततः ।
यश्चौलुक्यकुमारपालनृपतिप्रत्यर्थितामागतं
मत्वा सत्वरमेव मालवपतिं बल्लालमालब्धवान् ॥ ३५ ॥
शत्रुश्रेणीगलविदलनोन्निद्रनिस्त्रिंशधारो
धारावर्षः समजनि सुतस्तस्य विश्वप्रशस्यः ।
क्रोधाक्रान्तप्रधनवसुधानिश्चले यत्र जाता-
श्चोतन्नेत्रोत्पलजलकणाः कोङ्कणाधीशपत्न्यः ॥ ३६ ॥
सोयं पुनर्दाशरथिः पृथिव्यामव्याहतौजाः स्फुटमुज्जगाम ।
मारीचवैरादिव योधनोपि मृगव्यमव्यग्रमतिः करोति ॥ ३७ ॥
सामन्तसिंहसमितिक्षितिविक्षतौजाः
श्रीगूर्जरक्षितिपरक्षणदक्षिणासिः ।
प्रह्लादनस्तदनुजो दनुजोत्तमारि-
चारित्रमत्र पुनरुज्ज्वलयांचकार ॥ ३८ ॥
देवी सरोजासनसंभवा किं कामप्रदा किं सुरसौरभेयी ।
प्रह्लादनाकारधरा धरायामायातवत्येष न निश्चयो मे ॥ ३९ ॥
धारावर्षसुतोयं जयति श्रीसोमसिंहदेवो यः ।
पितृतः शौर्यं विद्यां पितृव्यतो ज्ञानमुभयतो जगृहे ॥ ४० ॥
मुक्ताविप्रकरानरातिनिकरान्निर्जित्य तत्किंचन
प्रापत्संप्रति सोमसिंहनृपतिः सोमप्रकाशं यशः ।
येनोर्वीतलमुज्ज्वलं रचयताप्युत्ताम्यतामीर्ष्यया
सर्वेषामिह विद्विषां न हि मुखान्मालिन्यमुन्मूलितम् ॥ ४१ ॥

वसुदेवस्येव सुतः श्रीकृष्णः कृष्णराजदेवोस्य ।
मात्राधिकप्रतापो यशोदयासंश्रितो जयति ॥ ४२ ॥

इतश्च

अन्वयेन विनयेन विद्यया विक्रमेण सुकृतक्रमेण च ।
क्वापि कोपि न पुमानुपैति मे वस्तुपालसदृशो दृशोः पथि ॥४३॥

दयिता ललितादेवी तनयमवीतनयमाप सचिवेन्द्रात् ।
नाम्ना जयन्तसिंहं जयन्तमिन्द्रात्पुलोमपुत्रीव ॥ ४४ ॥

यः शैशवे विनयवैरिणि बोधवन्ध्ये
धत्ते नयं च विनयं च गुणोदयं च ।
सोयं मनोभवपराभवजागरूक-
रूपो न कं मनसि चुम्बति जैत्रसिंहः ॥ ४५ ॥

श्रीवस्तुपालपुत्रः कल्पायुरयं जयन्तसिंहोस्तु ।
कामादधिकं रूपं निरूप्यते यस्य दानं च ॥ ४६ ॥

स श्रीतेजःपालः सचिवश्चिरकालमस्तु तेजस्वी ।
येन जना निश्चिन्ताश्चिन्तामणिनेव नन्दन्ति ॥ ४७ ॥

यच्चाणक्यामरगुरुमरुद्व्याधिशुक्रादिकानां
प्रागुत्पादं व्यधित भुवने मन्त्रिणां बुद्धिधाम्नाम् ।
चक्रेभ्यासः स खलु विधिना नूनमेनं विधातुं
तेजःपालः कथमितरथाधिक्यमापैष तेषु ॥ ४८ ॥

अस्ति स्वस्तिनिकेतनं तनुभृतां श्रीवस्तुपालानुज-
स्तेजःपाल इति स्थितिं बलिकृतामुर्वीस्थले पालयन् ।
आत्मीयं बहु मन्यते न हि गुणग्रामं च कामन्दकि-
श्चाणक्योपि चमत्करोति न हृदि प्रेक्षास्पदं प्रेक्ष्य यम् ॥ ४९ ॥

इतश्च महं श्रीतेजःपालस्य पत्न्याश्चानुपमदेव्याः पितृवंशवर्णनम् ।

प्राग्वाटान्वयमण्डनैकमुकुटः श्रीसान्द्रचन्द्रावती-
वास्तव्यः स्तवनीयकीर्तिलहरीप्रक्षालितक्ष्मातलः ।
श्री गागाभिधया सुधीरजनि यद्वृत्तानुरागादभू-
त्को नाम प्रमदेन दोलितशिरा नोद्भूतरोमा पुमान् ॥ ५० ॥

अनुसृतसज्जनसरणिर्धरणिगनामा बभूव तत्तनयः ।
स्वप्रभुहृदये गुणिना हारेणेव स्थितं येन ॥ ५१ ॥

त्रिभुवनदेवी तस्य त्रिभुवनविख्यातशीलसंपन्ना ।
दयिताभूदस्याः पुनरङ्गं द्वेधा मनस्त्वेकम् ॥ ५२ ॥

अनुपमदेवी देवी साक्षाद्दाक्षायणीव शीलेन ।
तद्दुहिता सहिता श्रीतेजःपालेन पत्याभूत् ॥ ५३ ॥

इयमनुपमदेवी दिव्यवृत्तप्रसून-
व्रततिरजनि तेजःपालमन्त्रीशपत्नी ।
नयविनयविवेकौचित्यदाक्षिण्यदान-
प्रमुखगुणगणेन्दुद्योतिताशेषगोत्रा ॥ ५४ ॥

लावण्यसिंहस्तनयस्तयोरयं रयं जयन्निन्द्रियदुष्टवाजिनाम् ।
लब्ध्वापि मीनध्वजमङ्गलं वयः प्रयाति धर्मैकविधायिनाध्वना ॥ ५५ ॥

श्रीतेजपालतनयस्य गुणानमुष्य
श्रीलूणसिंहकृतिनः कति न स्तुवन्ति ।
श्रीबन्धनोद्धुरतरैरपि यैः समन्ता-
दुद्दामता त्रिजगति क्रियते स्म कीर्तिः ॥ ५६ ॥

गुणधननिधानकलशः प्रकटोयमवेष्टितश्च खलसर्पैः ।
उपचयमयते सततं सुजनैरुपजीव्यमानोपि ॥ ५७ ॥

मल्लदेवसचिवस्य नन्दनः पूर्णसिंह इति लीलुकासुतः ।
तस्य नन्दति सुतोयमह्लणादेविभूः सुकृतवेश्म पेथडः ॥ ५८ ॥

अभूदनुपमा पत्नी तेजःपालस्य मन्त्रिणः ।
लावण्यसिंहनामायमायुष्मानेतयोः सतः ॥ ५९ ॥

तेजःपालेन पुण्यार्थं तस्य पुत्रकलत्रयोः ।
हर्म्यं श्रीनेमिनाथस्य तेने तेनेदमर्बुदे ॥ ६० ॥

तेजःपाल इति क्षितीन्द्रसचिवः शङ्खोज्ज्वलाभिः शिला-
श्रेणीभिः स्फुरदिन्दुकुन्दरुचिरं नेमिप्रभोर्मन्दिरम् ।
उच्चैर्मन्दिरमग्रतो जिनवरावासद्विपञ्चाशतं
तत्पार्श्वेषु बलानकं च पुरतो निष्पादयामासिवान् ॥ ६१ ॥

श्रीमच्चण्डपसंभवः समभवच्चण्डप्रसादस्ततः
सोमस्तत्प्रभवोश्वराज इति तत्पुत्राः पवित्राशयाः ।
श्रीमल्लूणिगमल्लदेवसचिवः श्रीवस्तुपालाह्वय-
स्तेजःपालसमन्विता जिनमतारामोन्नमन्नीरदाः ॥ ६२ ॥

श्रीमन्त्रीश्वरवस्तुपालतनयः श्रीजैत्रसिंहाह्वय-
स्तेजःपालसुतश्च विश्रुतमतिर्लावण्यसिंहाभिधः ।
एतेषां दश मूर्तयः करिवधूस्कन्धाधिरूढाश्चिरं
राजन्ते जिनदर्शनार्थमयतां दिङ्नायकानामिव ॥ ६३ ॥

मूर्तीनामिह पृष्ठतः करिवधूपृष्ठप्रतिष्ठाजुषां
तन्मूर्तीर्विमलाश्मखत्तकयुता कान्तासमेता दश ।
चौलुक्यक्षितिपालवीरधवलस्याद्वैतबन्धुः सुधी-
स्तेजःपाल इति व्यधापयदयं श्रीवस्तुपालानुजः ॥ ६४ ॥

तेजःपालः सकलप्रजोपजीव्यस्य वस्तुपालस्य ।
सविधे विभाति सफलः सरोवरस्येव सहकारः ॥ ६५ ॥

तेन भ्रातृयुगेन या प्रतिपुरग्रामाध्वशैलस्थलं
वापीकूपनिपानकाननसरःप्रासादसत्रादिका ।
धर्मस्थानपरंपरा नवतरा चक्रेथ जीर्णोद्धृता
तत्संख्यापि न बुध्यते यदि परं तद्वेदिनी मेदिनी ॥ ६६ ॥

शम्भोः श्वासगतागतानि गणयेद्यः सन्मतिर्योथवा
नेत्रोन्मीलनमीलनानि कलयेन्मार्कण्डनाम्नो मुनेः ।
संख्यातुं सचिवद्वयीविरचितामेतामपेतापर-
व्यापारः सुकृतानुकीर्तनततिं सोप्युज्जिहीते यदि ॥ ६७ ॥

सर्वत्र वर्ततां कीर्तिरश्वराजस्य शाश्वती ।
मु(उद्धर्तु)मुपकर्तुं च जानीते यस्य संततिः ॥ ६८ ॥

आसीच्चण्डपमण्डितान्वयगुरुर्नागेन्द्रगच्छश्रिय-
श्चूडारत्नमयत्नसिद्धमहिमा सूरिर्महेन्द्राभिधः ।
तस्माद्विस्मयनीयचारुचरितः श्रीशान्तिसूरिस्ततो-
प्यानन्दामरसूरियुग्ममुदयच्चन्द्रार्कदीप्रद्युति ॥ ६९ ॥

श्रीजैनशासनवनीनवनीरवाहः
श्रीमांस्ततोप्यघहरो हरिभद्रसूरिः ।
विद्वान्मनोमयगदेष्वनवद्यवैद्यः
ख्यातस्ततो विजयसेनमुनीश्वरोयम् ॥ ७० ॥

गुरोस्तस्याशिषां पात्रं सूरिरभ्युदयप्रभुः ।
मौक्तिकानीव सूक्तानि भान्ति यत्प्रतिभाम्बुधेः ॥ ७१ ॥

एतद्धर्मस्थानं धर्मस्थानस्य चास्य यः कर्त्ता ।
तावन्नन्द्यादिदमुदियादुदयत्ययमर्बुदो यावत् ॥ ७२ ॥
श्रीसोमेश्वरदेवश्चुलुक्यनरदेवसेविताङ्घ्रिपदयुग्मः ।
रचयांचकार रुचिरां धर्मस्थानप्रशस्तिमिमाम् ॥ ७३ ॥
श्रीनेमेरम्बिकायाश्च प्रसादादर्बुदाचले ।
वस्तुपालान्वयस्यास्तु प्रशस्तिः स्वस्तिशालिनी ॥ ७४ ॥

सूत्रकारकहुणसुतधांधलपुत्रेण चण्डेश्वरेण प्रशस्तिरियमुत्कीर्णा श्रीविक्रमसंवत् १२९३ वर्षे श्रीश्रावण बदि ३ रवौ श्रीविजयसेनसूरिभिः प्रतिष्ठा कारिता ॥

TRANSLATION.

(1) I make a bow to *Sarasvatî*, the goddess of learning, who resorts to the poet's mind (*Mânasa*), as if carried to its own abode by the inhabitant of the *Mânasa* lake (flamingo) whom she rides.

(2) May *Śivâ's* son give you happiness, who, though possessed of beauty, is free from sensual desire; who, though calm (lit. quenched), is ever burning to put down passion; and who, though his eyes are shut, sees all.

(3) There is the city of *Aṇahilapura*, guarded by *Choulukya* kings who can bear comparison with kings like *Aja*, *Raji* (?) and *Raghu*; the city which affords happiness to people, and where even when the bright fortnight is over, darkness is lessened to a late hour by the faces of the fair, bright as the moon. In that town—

(4) There lived *Chaṇḍapa*, who was as it were the crown of the *Prâgvâta* family, whose fame was fair as the flower of *Kuṭaja*, and who surpassed in liberality the garden of wish-giving trees.

(5) In consequence of the fruition of his meritorious deeds, a son was born to him, whose name was *Chaṇḍaprasâda*, who was the gold flag-staff of the edifice of his family, whose banner, fame, was spread far and wide.

(6) From that minister of inscrutable heart, who was like the ocean of milk, there sprang *Soma* (the moon), who, by his rays, his virtues, so delighted good men as to make their hair bristle with joy.

(7) From him was born *Aśvarâja*, who bore in his heart devotion to the great *Jina*. *Kumâradevî* was his beloved wife as *Pârvatî*, the mother of *Kârtikeya*, of the god *Śiva*.

(8) Their first son was minister *Lûṇiga* by name, who, even when young, was carried by destiny to live in the same world as Indra.

(9) The minister *Lûṇiga*, whose refined intellect looked down even upon that of *Bṛihaspati*, was from the beginning counted among accomplished men by good judges.

(10) His son was the excellent minister *Malladeva*, who was attached to the god *Mallideva* (one of the *Jinas*). The mind of this minister who, by a perfect control over his passions acquired the highest knowledge, was never set on the wealth or wives of others.

(11) Indeed the creator did not create any one who could rival *Malladeva* in the practice of piety, in supplying people's wants, and in the re-establishment of disturbed peace.

(12) *Malladeva's* fame, which liberated rays of the moon from flakes of dark-blue clouds, throttled the white lustre of the tusks of powerful elephants.

(13) Illustriously lives the happy younger brother of this *Malladeva* who had subdued his passions, *Vastupâla* by name, who by the ambrosia of his words produces a wonderful shower of pleasure; and who effaces from the foreheads of learned men the lines of misery written by destiny.

(14) *Vastupâla,* foremost among poets and first among the ministers of *Chulukya* kings, never borrows thoughts in writing poetry, and never misappropriates money in the discharge of his ministerial duties.

(15) There shines his younger brother the great minister *Tejaḥpâla,* who always guards the treasury of his sword's glory, who is a terror to the wicked and whose fame spreads over every part of the world.

(16) Who can accurately delineate the nature of *Vastupâla* and *Vishṇu,* the interior of whose bosoms (literally stomachs) contains the power which regulates the three worlds?

(17) *Jâlhû, Mâ-û, Sâ-û, Dhanadevî Sohagâ, Vayajukâ,* and *Padamaladevî* are the seven sisters of these in order (of age).

(18) These sons of *Aśvarâja* are no others than the well-known four sons of *Daśaratha,* who have re-appeared in this world from a desire to dwell in one and the same womb.

(19) Whose heart does not *Vastupâla,* who is accompanied by his younger brother *Tejaḥpâla,* gladden as the month of *Chaitra* accompanied by that of *Vaiśâkha*?

(20) Remembering the commandment recorded in law that one should not venture on a journey alone, these two brothers set out together on the path of righteousness, which is infested by thieves in the form of irresistible temptations.

(21) May prosperity ever attend these two brothers, who looked glorious with their arms long as the yoke of a chariot, and who, being sinless, brought back to the earth the first (*kṛit* or golden) age even during this fourth (*kali* or iron) age.

(22) May these two brothers long enjoy health of body—these brothers, whose fame (bright white) spreading over the earth's entire globe makes it look as if it were made of pearl.

(23) Though sprung from the same source, these two were like two arms of the same man, yet both of them were right, and neither was the contrary* (left).

(24) These two brothers, marking the earth in all directions with places of charitable endowments, put their heel with force on the neck of the iron-age.

(25) Now, there was born in the race of *Choulukya* warriors a brilliant personage known as *Arṇorâja*, who was an ornament of his branch (of the *Chulukya* family).

(26) He was succeeded by *Lavaṇaprasâda*, whose victorious career was uninterrupted, who destroyed all his enemies, and whose fame, fair as conch-shells bleached by the waters of the Bhágîrathi, crossed the salt ocean and travelled freely beyond it.

(27) To him was born a son, whose name was *Vîradhavala*, who was like *Daśaratha* and *Kakutstha*, and who swallowed the forces of hostile kings. The bright stream of the fame of this king, as it spread forth, defeated all the arts of clandestinely visiting their lovers, which could be employed by lewd women afflicted with a longing for sensual pleasure.

(28) Indeed the *Choulukya* king *Vîradhavala* acted wisely, and did not lend his ear to the senseless words of those who whispered in his ear the slander of the two ministers. The ministers, too, rendered his dominion brilliant with increasing prosperity, and picketed in his court-yard troops of horses and crowds of elephants.

(29) It seems that this king† (*Vîradhavala*), with only two hands, easily embraced *Lakshmî* with those two ministers at hand. (The poet's meaning seems to be that *Vîradhavala* did with two hands only what Vishṇu does with four, the two ministers who were by his side serving as two hands in addition to his own).

Besides,

(30) There is this mountain *Arbuda*, the son of the mountain *Himâlaya*, the father-in-law of *Śiva*, who stands at the head of the whole

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* दक्षिण, वाम, and सोदर are used in a double sense.

† The word here used for 'king' is a name of god Vishṇu also.

class of mountains, and who, bearing on his head the river *Mandákiní*, mimics *Śiva*, whose brother-in-law he is.

(31) At certain places on this mountain, amorous desire makes its way even into the heart of one who seeks heaven, when he sees beautiful damsels sporting; at other places, even a light-hearted man becomes disgusted with the world when he sees the numerous sacred places which even sages might covet.

(32) From the altar of the sacred fire which was fed by the offerings of *Vaśishṭha*, the greatest of great sages, there sprang up a wonderful man, whose great personal lustre surpassed that of the sun. This sage, who was a receptacle of Vedic lore, knowing this man to be exclusively devoted to the destruction of his foes, called him by the name *Paramára*. Hence all his descendants too bore the name.

(33) The first in that line of kings was *Dhúmarája*, who was like a terrestrial Indra, as he made kings to feel the pangs of having both the wings of their armies routed.*

(34) Then followed *Dhandhuka*, *Dhruvabhaṭa* and others who took in conquest, multitudes of enemies' elephants, and in whose family was born the beautiful *Rámadeva*, who surpassed the god of love.

(35) To him, the waves of whose fame filling the whole cavity of space enveloped in their whiteness the rays of the moon, succeeded his son *Yaśodhavala*, who never succumbed to the power of Cupid, and who promptly killed *Ballála*, the king of *Máḷwá*, having come to know that he had become hostile to the *Choulukya* king, *Kumárapála*.

(36) His son was *Dhárávarsha*, who deserved the praise of the whole world, and the edge of whose sword was sharpened by being polished on the throats of his enemies, and in consequence of whose refusal to leave the field of battle, the wives of the king of the *Konkaṇa* unceasingly shed tears from their lotus-like eyes.

(37) This prince whose power knew no obstruction was clearly *Ráma*, the son of *Daśaratha*, who reappeared on the earth and who, though a great warrior, devoted himself exclusively to hunting, as if out of hatred to *Márícha* (who had deceived *Ráma* by assuming the form of a deer).

* The words used to denote kings and wings of armies are such that they may mean mountains and wings as well. Thus the description of the king applies to Indra also.

(38) His younger brother *Prahlâdana,* whose valour remained unsullied on the field of battle against *Sâmantasiṁha,* and whose sword was ever prompt in defending the king of Gujerat, exhibited once more exploits such as those which were performed by the enemy of the greatest of demons (probably *Râvana*).

(39) I cannot decide whether it was the daughter of *Brahman* (*Sarasvatî*) or the divine cow yielding all desired objects, that came to the earth in the form of this king *Prahlâdana.*

(40) Great is the son of *Dhârâvarsha, Somasiṁhadeva,* who inherited bravery from his father, learning from his uncle, and wisdom from both.

(41) Having won numerous pearls and shawls from his many enemies, the king *Somasiṁha* obtained fame which was bright like the moon, but which was peculiar in this respect, that, though it brightened the whole surface of the earth, it did not dispel the darkness on the faces of his enemies rendered uneasy by jealousy.

(42) His son *Kṛishnarâjadeva* is ever glorious like *Krishṇa,* the son of *Vasudeva,* the * former possessed fame and mercy as the latter was accompanied by his mother Yaśodâ, but was a degree greater than he in valour.

And here at the same time:

(43) There is no one anywhere within the range of my sight, who is like Vastupâla in lineage, in modesty, in learning, in heroic acts and in works of righteousness.

(44) To this great minister his beloved wife *Lalitâdevî* bore a son by name *Jayantasiṁha,* who never departed from justice; as *Sáchi,* the daughter of *Puloma,* bore *Jayanta* to *Indra.*

(45) Who is there whose heart does not feel pleasure when he thinks of *Jayantasiṁha,* who is ever on the alert to defeat the God of Love, and who even at a time of life, which is hostile to modesty and destitute of wisdom, possesses justice, politeness and growing virtues.

(46) May this *Jayantasiṁha,* the son of *Vastupâla,* live a thousand revolutions of the four ages, whose personal beauty excels that of the God of Love, and whose charity surpasses the desire (of the suitor).†

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* The double sense of *Yaśodalyâ Saṅsrita* is easy to understand.

† 'God of Love' and 'desire' are expressed in the original by the same word, काम.

(47) May the glorious minister *Tejahpâla* live for ever, by means of whom all people rejoice, being freed from all cares as if by means of the wish-giving gem.

(48) Indeed the God *Brahman* was practising (trying his apprentice hand) in order to create ultimately this minister, when he created beforehand wise politicians such as *Châṇakya*, *Bṛihaspati*, *Marut* (?) *Vyadhi*-(?) *Sùkra* and others; otherwise, how did this *Tejahpâla* become better than all of them?

(49) There is the brother of *Vastupâla*, the minister *Tejahpâla*—a source of happiness to all living beings, and the preserver of the order established by Bali on this earth; seeing whom, full of wisdom, *Kâmandaki* ceases to think highly of his own qualifications and *Châṇakya* is struck with wonder in his heart.

Now follows the description of the paternal ancestors of *Anupamadevi* the wife of the great *Tejahpâla*.

(50) There was born a wise man, whose name was *Gâgâ*, who was the best crest-jewel that graced the family of *Prâgvâta* (*Porvâḷ Vaṇia*) who lived in the city of *Chandrâvatî*, which abounded in riches, and who laved the surface of the earth in the waves of his fame. Who did not nod his head, and whose hair did not stand on end for joy on account of the admiration of his conduct?

(51) His son was *Dharaṇîga* by name, who followed the path of the good, and who being* *full of accomplishments* was ever *present in the heart* of his Lord as a garland *woven upon a string on the chest.*

(52) His wife was *Tribhuvanadevî*, who bore a virtuous character well-known throughout the three worlds. Her body was different from that of her husband, but her mind was the same as his.

(53) Her daughter *Anupamadevî*, who by her character, equalled the Goddess *Pârvatî* herself, was married to the great *Tejahpâla*.

(54) This *Anupamadevî*, the wife of the great minister *Tejahpâla*, was a creeper that bore the splendid blossom of good character. The moon of her numerous virtues, such as justice, modesty, discrimination, kindness, charity, shed lustre on the whole family.

(55) *Lâvaṇyasiṁha* is their son, who overcomes the force of sensual desires which are like vicious horses, and who, though he has attained an age, the most propitious for love, follows a path in which piety alone is exercised.

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* गुणि and हृदयस्थिति are used in a double sense.

(56) How many are there who do not praise the excellences of this blessed man, *Lûṇasiṁha*, the son of *Tejahpâla*, which (excellences), though bound hard by the ropes of wealth, made mischief—fame—all about the three worlds. (The meaning is that a man not in need of wealth does not go about to show off his excellences, yet those of this man were known throughout the world).

(57) (A vessel containing treasure, hidden under ground is guarded by snakes, and is such that it decreases when men live upon its contents ; but) This minister is a vessel containing a treasure of virtues which is open to the sight. This treasure is not attended by snakes in the form of wicked companions. It is a treasure which increases though good men live by it.

(58) The son of the minister *Malladeva*, by *Lîlukâ*, is *Pûrṇasiṁha* by name. His son, *Pethaḍa*, the home of all good acts, lives in happiness.

(59) *Anupamâ* was the wife of the minister *Tejahpâla;* and this long-lived youth, whose name is *Lâvaṇyasiṁha*, is the son of the two.

(60) That minister has built on the mountain *Arbuda* (Mount Aboo) this temple of *Nenimâtha* for the spiritual good of his wife and son.

(61) *Tejahpâla*, the minister of the great king, caused to be built of stone as bright as Śaṅkha shells, a temple for *Neminâtha*, beautiful as the shining moon or *kunda* flowers—a lofty hall in the front—fifty-two rooms for *Tîrthankaras* on the sides, and further on a *Balânaka* (?)

(62) From the great *Chaṇḍápa* was born *Chaṇḍaprasáda*, from him *Soma*, from him *Aśvarâja;* his sons were the great *Luṇiga* and minister *Malladeva*, and he named *Vastupâla* and *Tejahpâla*, who were like rain-clouds, hovering over the garden of Jainism.

(63) The great *Jaitrsiṁha*, the son of the great minister *Vastupâla;* he far-famed for intelligence, called *Lâvaṇyasiṁha*, the son of *Tejahpâla:* there stand for ever the ten statues of these (mentioned above), mounted on the shoulders of female elephants, like those of the presiding gods of the ten quarters, come down to visit *Jina*.

(64) Behind these statues, mounted on the backs of female elephants, were placed their ten likenesses along with those of their wives in bright marble,* by the younger brother of the great *Vastupâla*, *Tejahpâla* the wise, the most sincere friend of the *Choulukya* king *Vîradhavala*.

(65) By the side of *Vastupâla*, the supporter of all, shines his brother *Tejahpâla*, as a mango tree by the side of a lake.

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* विमलाश्मखत्तकयुता: I do not understand the meaning of खत्तक. It may be an adaptation of तख्त. If so, the adjective may mean with thrones of white marble.

(66) The series of charitable constructions, such as wells with steps, drawing wells, ponds, gardens, tanks, temples, places for the distribution of corn and food to the needy, newly constructed, or repaired by these two brothers at every city, by every road, and on every mountain are so numerous that even their number cannot be ascertained. If anybody can, the earth may know them all.

(67) The clever man who can count the exhalations and inhalations of the God *Śiva*, and who can count the openings and shuttings of the sage *Mârkaṇḍa's* eyes, may possibly aspire, if he gives up all other occupations, to enumerate the series of praiseworthy deeds done by these two ministers.

(68) May the fame of *Aśvarâja*, whose sons knew how to repair (old works of public utility) and how to oblige, everlastingly spread in all directions.

(69) There was a sage named *Mahendra*, who without any effort became possessed of extraordinary powers, who was the crest-jewel of the glory of the *Nâgendra* clan, and who was the preceptor of the family adorned by *Chaṇḍapa*. He was succeeded by *Śânti Sûri*, whose excellent life was worthy of admiration. He was followed by the pair *Ânandasuri* and *Amarasûri*, whose lustre was brilliant like that of the sun and the moon.

(70) Then followed *Haribhadrasûri*, the destroyer of sin, who was like a fresh cloud to the garden of the great Jain religion. He was succeeded by this great and celebrated sage, *Vijayasena*, who is a learned and blameless doctor of all mental diseases.

(71) The sage *Abhyudayasûri* is the object of the blessings of that preceptor. From the sea of his genius spring forth the pearls of good words (poetry).

(72) May this holy edifice as well as he who erected it flourish as long as there stands this mountain *Arbuda* (*Aboo*).

(73) *Someśvaradeva*, whose pair of feet is worshipped by the *Chulukya* king, composed this beautiful panegyric of this holy place.

(74) By the blessing of the God *Nemi* and Goddess *Ambikâ*, may this panegyric (standing) on the mountain *Arbuda* give happiness to *Vastupâla* and his descendants.

This panegyric was engraved by *Chaṇḍeśvara*, the son of *Dhândhala*, who was the son of the artisan *Kalhaṇa*. The ceremony of installation was caused to be performed by *Vijayasenasûri* on Sunday, the third of the dark fortnight of *Śravaṇa* in the year 1287 of the *Vikrama* era.

APPENDIX B.

Copy of an inscription on a tablet fixed in a wall in the right side of the Peristyle of the temple of *Tejpála.*

१ दण ॥ उँ नमः × × × × × × × × × × × × × × × वत् १२८७ वर्षे लौकिक फाल्गुन वदि ३ रवौ । अद्येह श्रीमदणहिलपाटके चौलुक्यकुलकमलराजहंससमस्तराजावलीसमलंकृत-महाराजाधिराजश्री भ × × × × ×

२ विजयिराज्ये त × × × × × × × × × × × ×(धा?) श्रीवशिष्ठकुण्डयजनानलोद्भूत श्रीमद्धूमराजदेवकुलोत्पन्नमहामण्डलेश्वरराजकुलश्रीसोमसिंहदेवविजयिराज्ये तस्यैव महाराजाधिराजश्री भीमदेवस्य प्रसाद × × × ×

३ रात्रामण्डले श्रीचौलुक्यकुलोत्पन्नमहामण्डलेश्वरराणकश्री लवणप्रसाददेवसुतमहामण्डलेश्वरराणकश्रीवीरधवलदेवसक्तसमस्तमुद्राव्यापारिणा श्रीमदणहिलपुरवास्तव्यश्रीप्राग्वाटज्ञातीय ठ० श्रीचण्डपसुत ठ० श्री

४ चण्डप्रसादात्मजमहं० श्रीसोमतनुज ठ० श्रीआसराजभार्याठक्कुर श्रीकुमारदेव्योः पुत्रमहं० श्रीमल्लदेवसंघपतिमहं० श्रीवस्तुपालयोरनुजसहोदरभ्रातृमहं० श्रीतेजःपालेन स्वकीयभार्यामहं० श्रीअनुपमादेव्यास्तत्कुक्षिस × × ×

५ वित्रपुत्रमहं० श्रीलुणसिंहस्य च पुण्ययशोभिवृद्धये श्रीमदर्बुदाचलोपरि देउलवाडाग्रामे समस्तदेवकुलिकालंकृतं विशालहस्तिशालोपशोभितं श्रीलुणसिंहवसहिकाभिधानश्रीनेमिनाथदेवचैत्यमिदं कारितम् ॥ छ.

६ प्रतिष्ठितं श्रीनागेन्द्रगच्छे श्रीमहेन्द्रसूरिसंताने श्रीशान्तिसू-रिशिष्य श्रीआनन्दसूरि श्रीअमरचन्द्रसूरिपट्टालंकरणप्रभु श्रीहरि-भद्रसूरिशिष्यैः श्रीविजयसेनसूरिभिः ॥ छ ॥ अत्र च धर्मस्थाने कृतश्रावकगोष्ठिकानां नामा

७ नि यथा ॥ महं० श्रीमल्लदेवमहं० श्रीवस्तुपालमहं० श्रीतेजः-पालप्रभृतिभ्रातृत्रयसंतानपरंपरया तथामहं० श्रीलूणसिंहसक्कमातृकुल-पक्षे श्रीचन्द्रावतीवास्तव्यप्राग्वाटज्ञातीयठ० श्रीसावदेवसुतठ० श्री शालिगतनुजठ०

८ श्रीसागरतनयठ० श्रीगागापुत्रठ० श्रीधरणिगभ्रातृमहं० श्री राणिगमहं० श्रीलीला० तथा ठ० श्रीधरणिगभार्याठ० श्रीतिहुणदेवीकु-क्षिसंभूतमहं० श्रीअनुपमादेवीसहोदरभातृठ० श्रीखीम्बसीह ठ० श्री-आम्वसीह श्रीऊदल

९ तथा महं० श्रीलीलासुतमहं० श्रीलूणसीह तथा भातृठ० श्रीजग-सीहठ० रत्नसिंहानां समस्तकुटुम्बेन एतदीयसंतानपरंपरया च एत-स्मिन्धर्मस्थाने सकलमपिस्नपनपूजासारादिकं सदैव करणीयं निर्वा-हणीयं च ॥ तथा ॥

१० श्रीचन्द्रावत्याः सक्कसमस्तमहाजनसकलजिनचैत्यगोष्टि-कप्रभृतिश्रावकसमुदायः ॥ तथा उंवरणीकी सरउलीग्रामीयप्राग्वाट-ज्ञा० श्रे० रासल उ० आसधर तथा ज्ञा० माणिभद्र उ० श्रे० आल्हण तथा० ज्ञा० श्रे० देल्हण उ० खीम्वसी-

११ हधर्कटज्ञातीयश्रे० नेहा उ० साल्हा तथा ज्ञा० धउलिग उ० आसचंद्र तथा ज्ञा श्रे० वहुदेव उ० सोम प्राग्वाट ज्ञा० श्रे० सावडउ० श्रीपाल तथा ज्ञा० श्रे० जीन्दा उ० पाल्हण धर्कट ज्ञा० श्रे० पासु उ० सादा प्राग्वाटज्ञातीयपूना उ० सा-

१२ ल्हा तथा श्रीमालज्ञा० पूना उ० साल्हाप्रभृतिगोष्ठिकाः ॥ अमीभिः श्रीनेमिनाथदेवप्रतिष्ठावर्षग्रन्थियात्राष्टाहिकायां देवकीयचैत्रवदि ३ तृतीयादिने स्नपनपूजाद्युत्सवः कार्यः ॥ तथा कासन्हदग्रामीय ऊएसवालज्ञा-

१३ तीयश्रेष्ठसोहि उ० पाल्हण तथा ज्ञा० श्रे० सलखण उ० वालण प्राग्वाट ज्ञा० श्रे० सांनुय उ० देल्हय तथा ज्ञा० श्रे० गोसल उ० आल्हा तथा ज्ञा० श्रे० कोला ऊ० आम्बा तथा ज्ञा० श्रे० पासचन्द्र उ० पूनचन्द्र तथा ज्ञा० श्रे० जसवीर उ० ज-

१४ गा तथा ज्ञा० ब्रह्मदेव उ० राल्हा श्रीमाल ज्ञातीय कडुयरा उ० कुलधरप्रभृतिगोष्ठिकाः । अमीभिस्तथा ४ दिने श्रीनेमिनाथदेवस्य द्वितीयाष्टाहिकामहोत्सवः कार्यः ॥ तथा ब्रह्माणवास्तव्य प्राग्वाटज्ञातीयमहाजनि०

१५ आंमिग उ० पुनड ऊ एसलज्ञा० महा० धान्वा उ० सागर तथा ज्ञा० महा० साटा उ० वरदेव प्राग्वाटज्ञातीय महा० पाल्हण उ० उदयपाल ऊंइसवाल ज्ञा० महा आबोधन उ० जगसीह श्रीमाल ज्ञा० महा० वीसल उ० पासदेवप्रा—

१६ ग्वाटज्ञातीयमहा० वीरदेव उ० अरसीह तथा ज्ञा० श्रे० धनचन्द्र उ० रामचन्द्र प्रभृतिगोष्ठिकाः। अमीभिस्तथा ५ पञ्चमीदिने श्रीनेमिनाथदेवस्य तृतीयाष्टाहिकामहोत्सवः कार्यः ॥ तथा धउलीग्रामीय प्राग्वाटज्ञातीयश्रे० सा—

१७ जण उ० पासवीर तथा ज्ञा० श्रे० वोहडिउ० पुना तथा ज्ञा० श्रे० जसडय उ० जेगण तथा ज्ञातीय श्रे० साजण उ० भोला तथा ज्ञा० पासिल उ० पूनुय तथा ज्ञा० श्रे० राजुय० ऊ सावदेव तथा ज्ञा० दूगसरण उ० साहणीय ऊंइसवाल.

१८ ज्ञा० श्रे० सलखणऊँ मह० जोगा तथा ज्ञा० श्रीं देवकुंयार उ० प्रभृतिगोष्टिकाः ॥ अमीभिस्तथा ६ षष्टीदिने श्रीनेमिनाथदेवस्य चतुर्थाष्टाह्निकामहोत्सवः कार्यः ॥ तथा मुण्डस्थलमहातीर्थवास्तव्यप्राग्वाटज्ञातीय

१९ श्रेष्ठ संधीरण उ० गुणचन्द्रपाल्हा तथा श्रे० सोहिय उ० आस्वेसर तथा श्रे० जेजा उ० खांखण तथा फीलिणिग्रामवास्तव्य श्रीमाल ज्ञा० वापलगाजणप्रमुखगोष्ठिकाः। अमीभिस्तथा ७ सप्तमीदिने श्रीनेमिनाथदेवस्य पञ्चमाष्टाह्निकाम

२० होत्सवः कार्यः ॥ तथा हण्डाउद्राग्रामडबाणीग्रामवास्तव्य श्रीमालज्ञातीय श्रे० आस्वुय उ० जसराज तथा ज्ञा० श्रे लखमण उ० आसू तथा ज्ञा० श्रे० आसल उ० जगदेव तथा ज्ञा० श्रे० समिग उ० धणदेव तथा ज्ञा० श्रे० जिणदेव उ० जाला

२१ प्राग्वाट ज्ञा० श्रे० आसल उ० सादा श्रीमाल ज्ञा० श्रे० देदा उ० वीसल तथा ज्ञा० श्रे० आसधर उ० आसल तथा ज्ञा० श्रे० थिरदेव उ० वीरुय तथा ज्ञा० श्रे० गुणचन्द्र उ० देवधर तथा ज्ञा० श्रे० हरिया उ० हेमा प्राग्वाट ज्ञा० श्रे० लखमण

२२ उ० कडुयाप्रभृतिगोष्ठिकाः। अमीभिस्तथा ८ अष्टमीदिने श्रीनेमिनाथदेवस्य षष्टाष्टाह्निकामहोत्सवः कार्यः ॥ तथा मडाहडवास्तव्य प्राग्वाटज्ञातीय श्रे० देसल उ० ब्रह्मसर (सा?)ण तथा ज्ञा० जसकर उ० श्रे० धणिया तथा ज्ञाश्रे०

२३ देल्हण उ० आल्हा तथा ज्ञा० श्रे० वाला उ० पद्मसीह तथा ज्ञा० श्रे० आंबुय उ० बोहडि तथा ज्ञा० श्रे० वोसरि उ० पूनदेव तथा ज्ञा० श्रे० वीरुय उ० साजण तथा ज्ञा० श्रे० पाहुय उ० जिणदेवप्रभृतिगोष्ठिकाः। अमीभिस्तथा ९ नवमीदिने

२४ श्रीनेमिनाथदेवस्य सप्तमाष्टाहिकामहोत्सवःकार्यः ॥ तथा साहिलवाडावास्तव्य ऊइसवालज्ञातीयश्रेदेल्हण उ० आल्हण श्रे० नागदेव उ० आस्वदेव श्रे० काल्हण उ० आसल श्रे० वोहिथ उ० लाखण श्रे० जसदेव उ० वहडा श्रे०

२५ सीलण उ० देल्हण श्रे० वहुदा श्रे० महघरा उ० धनपाल श्रे० पूनिग उ० वाघा श्रे० गोसल उ० वहडाप्रभृतिगोष्टिकाः । अमीभिस्तथा दशमीदिने श्रीनेमिनाथदेवस्य अष्टमाष्टाहिकामहोत्सवः कार्यः ॥ तथा श्रीअर्बुदोपरिदेउलवा

२६ डावास्तव्य समस्तश्रावकैः श्रीनेमिनाथदेवस्य पञ्चापि कल्याणिकानि यथादिनं प्रतिवर्षं कर्तव्यानि ॥ एवमियं व्यवस्था श्रीचन्द्रावतीपतिराजकुलश्रीसोमसिंहदेवेन तथा तत्पुत्र राज० श्रीकान्हडदेवप्रमुखकुमारैः समस्तराजलोकैस्तथा श्रीचन्द्रावतीयस्थानपतिभट्टारकप्रभृतिकविलास तथा गूगुलीब्राह्मणसमस्तमहाजनगोष्ठिकैश्च तथा अर्बुदाचलोपरि श्रीअचलेश्वर श्रीवशिष्ठ तथा संनिहिता ग्राम देउलवाडाग्राम श्रीश्रीमातामहबुग्राम आबुयाग्राम ऊरासाग्राम ऊ-

२८ तरछग्राम सिहरग्राम सालग्राम हेठउजीग्राम आखीग्राम श्रीधान्धलेश्वरदेवीय कोटडी प्रभृति द्वादश ग्रामेषु संतिष्ठमान स्थानपति तपोधन गूगुलि ब्राह्मण राठिय प्रभृति समस्तलोकैस्तथा भालिभाडाप्रभृति ग्रामेषु संतिष्ठमानश्रीप्रतीहा

२९ रवंशीय सर्वराजपुत्रैश्च आत्मीयात्मीयस्वेच्छया श्रीनेमिनाथदेवस्य मण्डपे समुपविश्योपविश्य महं० श्रीतेजःपालपार्श्वात्स्वीयस्वीय प्रमोदपूर्वकं श्रीलुणसीहवसहिकाभिधानस्यास्य धर्मस्थानस्य सर्वोपि रक्षापभारः स्वीकृतः । तदेतदा

३० त्वमीयवचनं प्रमाणीकुर्वद्भिरेतैः सर्वैरपि तथा एतदीय-संतानपरंपरया च धर्मस्थानमिदमाचन्द्रार्कं यावत्परिरक्षणीयम्॥ यतः। किमिह कपालकमण्डलुवल्कलसितरक्तपटजटापटलैः । व्रतमिद-मुज्ज्वलमुन्नतमनसां प्रतिपन्ननिर्वहणम् ॥

३१ तथा महाराजकुल श्रीसोमसिंहदेवेन अस्यां श्रीलूणसिंह-वसहिकायां श्रीनेमिनाथदेवाय पूजाङ्गभोगार्थं वाहिरहद्यां डवाणि-ग्रामः शासनेन प्रदत्तः॥ स च श्रीसोमसिंहदेवाभ्यर्थनया प्रमारा-न्वयिभिराचन्द्रार्कं यावत्प्रतिपाल्यः॥

३२ सिद्धिक्षेत्रमिति प्रसिद्धमहिमा श्रीपुण्डरीको गिरिः श्रीमान्रै-वतकोपि विश्वविदितः क्षेत्रं विमुक्तेरिति । नूनं क्षेत्रमिदं द्वयोरपि तयोः श्रीअर्बुदस्तत्प्रभू भेजाते कथमन्यथा सममिदं श्रीआदिनेमी स्वयम् १॥ संसारसर्वस्वमिहैव मुक्ति(:?)

३३ सर्वस्वमप्यत्र जिनेशदृष्टम् । विलोक्यमाने भुवने तवास्मि-न्पूर्वं परं च त्वयि दृष्टिपान्थे ॥ २ श्रीकृष्णर्षीयश्रीनयचन्द्रसूरेरिमे । संसरवणपुत्र संसिंहराजसाधूसाजणसं सहसा साइदेपुत्री सुनथव प्रणमन्ति ॥ शुभम् ॥

Note.—Lines 32 and 33 which are partly unintelligible are not so carefully inscribed as the rest of the inscription. The letters are badly shaped, and there occur in these lines five instances in which the single mâtrâ is written on the top of the letter to which it belongs.

APPENDIX C.

An extract containing a brief statement of the doctrine of Syâdvâda.

सर्वं वस्तु सप्तभङ्गस्वभावं भजते । ते सप्तभङ्गाश्चामी

१ स्वद्रव्यक्षेत्रकालभावापेक्षया——स्यादस्ति ।

२ परद्रव्यक्षेत्रकालभावापेक्षया——स्यान्नास्ति ।

३ कस्यचिदंशस्य स्वद्रव्याद्यपेक्षया विवक्षितत्वात्कस्यचिच्चांशस्य परद्रव्याद्यपेक्षया विवक्षितत्वाच्च	स्यादस्तिनास्ति ।
४ वचनस्य क्रमगोचरत्वादनयोरेव धर्मयोर्यौगपद्येनाभिधातुमशक्यत्वात्	स्यादवक्तव्यम् ।
५ एकस्यांशस्य स्वद्रव्याद्यपेक्षया परस्य तु सामस्त्येन स्वपरद्रव्याद्यपेक्षया विवक्षितत्वात्	स्यादस्त्यवक्तव्यम् ।
६ एकस्यांशस्य परद्रव्याद्यपेक्षया परस्य तु यौगपद्येन स्वपरद्रव्याद्यपेक्षया विवक्षितत्वात्	स्यान्नास्त्यवक्तव्यम् ।
७ एकस्यांशस्य स्वद्रव्याद्यपेक्षया परस्य तु परद्रव्याद्यपेक्षया अन्यांशस्य तु स्वपरद्रव्याद्यपेक्षया विवक्षितत्वात्	स्यादस्ति च नास्ति चावक्तव्यं च ।

(1). Everything is, when viewed with reference to its own material, time, place, and qualities.

(2). Everything is non-existent when viewed with reference to material, time, place, and qualities not its own, but those of others.

(3). Everything is, and is non-existent, when viewed alternately in the above two relations.

(4). Everything is beyond the sphere of speech when viewed in both the relations at the same time.

(5), (6), & (7). Seem to be arrived at by combining the first three views, each at a time with the last.

ERRATA.

KÎRTIKAUMUDÎ.

P. 1, l. 11. For °पास्ति समु°. read °पास्तिसमु°.

P. 2, l. 21. „ दुःखार्तां „ दुःखार्ता.

P. 13, l. 22. „ °पालो ज° „ °पालोज°.

P. 19, l. 3. „ वीर धवलेन „ वीरधवलेन.

P. 19, l. 7. „ तत्र भवती „ तत्रभवती.

P. 40, l. 20. „ दूर्वाभा° „ दूर्वाभ°.

P. 42, l. 14. „ वाचि वाचि ग° „ वाचि चाचिग.

P. 43, l. 19. „ °सिंहः „ सिंहं.

P. 45, l. 19. „ पुण्डे „ पुण्ड्रे°.

P. 47, l. 14. „ पुरो „ पुरा.

P. 48, l. 10. „ समग्रे „ समग्रो.

P. 49, l. 1. „ लीलामरन्द „ लीला मरन्द.

P. 49, l. 16. „ सक्रूसं „ स क्रूसं.

P. 49, l. 21. „ घन „ धन.

P. 53, l. 9. After the first सान्द्रे supply in brackets चान्द्रे.

P. 54, l. 13. „ नखान्तं „ नखान्तः

P. 55, l. 6. For लेखाख° read लेखा ख.

P. 56, l. 1. „ विलंघ्य „ विलङ्घ्य.

P. 56, l. 12. „ तदामदेन „ तदा मदेन.

P. 57, l. 11. „ श्रमः स्त्रि° „ श्रमस्त्रि°.

P. 57, l. 16. „ °रमाकम° „ °रमा कम°.

P. 63, l. 20. „ चिराय वैरा „ चिरायवैरा.

P. 64, l. 6. „ शिलिन्ध्रै° „ शिलीन्ध्रै°.

P. 67, l. 14. „ नान्तः करणं „ नान्तःकरणं.

ERRATA.

NOTES.

P. 1, l. 25. Read 'well known Śiva,' as in inverted commas.

P. 2, l. 23. For numerates read 'enumerates.'

P. 3, l. 5. Supply a semi-colon after 'feminine.'

P. 7, l. 19. For 'Arnorâja' read 'Ajayapâla.'

P. 7, l. 27. ,, 'Aśura' ,, 'Asura.'

P. 9, l. 9. ,, 'Soreṭh' ,, 'Bundelkhund.'

P. 12, l. 10. ,, समानै: supply a comma.

P. 12, l. 27. After चाणक्य ,, 'for contrast.'

P. 14, l. 9. Read 'temples and' after 'repairing.'

...... For 'and thus, &c.,' read 'Inscriptions lately discovered by Professor Bhandarkar and Mr. K. T. Telang prove, that the word कीर्तन was used in the sense of a temple.

P. 15, l. 6. For 'arbitrator' read 'mediator.'

P. 19, l. 2. ,, 'battle' ,, 'battle-field.'

P. 20, l. 14. After 'same' ,, 'time.'

P. 24, l. 8. ,, 'those' ,, 'two.'

P. 26, l. 12. For 'is' ,, 'was.'

P. 27, l. 14. After 'sides' supply a comma.

P. 29, l. 19. ,, 'as' read 'a.'